

ADHYATMA RAMAYANA

Baal Kand

By

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Adhyatma Ramayana

By

Swami Akhandananda Saraswati

Introduction: Basic Feeling.

The 'Valmiki Ramayana' is charitra-pradhan, dominated by the behavior and life of Shri Rama. In it, the Sat of the Sacchidananda is given predominance. Bhagwan Rama is Sat-swarup. His bhava and His stuti pervade the entire granth. Being presented from this drishti, the Valmiki Ramayana focuses on the Sat - the pure existence and authority of Bhagwan Shri Rama. The 'Yoga Vasishtha' is Gnan-pradhan. The Chit part of the Sacchidananda is predominant in this granth. The 'Anand Ramayana' presents the anand-pradhan aspect of Bhagwan Sacchidananda Rama. These three Ramayanas are written by Muni Valmiki.

The 'Adhyatma Ramayana' is written by Vyasaji. In the sequence of the granths, the Ramayana of Valmiki is given first, and the Puranas by Vyasaji later. Even in the Mahabharata Vyasaji has described Valmikiji and his adi-kavya, the first Ramayana. He has given the succinct essence of all three in his 'Brahmanda Purana'. In the 'Adhyatma Ramayana' Bhagwan's Sat-Chit-Anand (Sacchidananda) aspects fill every episode of this great granth. '*Krishnaastu pragnaanaghana e`va`*' Bhagwan is completely saturated with the Sat, Chit and Anand in every way.

The Mahatmya of the 'Adhyatma Ramayana'.

Shri Sutaji was describing the greatness of this granth to Shaunak and other Munis, sitting in the Naimisharanya forest. Naradji is the Acharya of the Bhakti-marg. It was he who gave Valmiki the upadesh of the Ramayana. If he has any ichha at all, it is to induce people to get involved in Bhagwan's bhakti. This is why Naradji always keeps moving around. One day, he came to the Satya loka.

'Satya loka' means the realm of the Satya-guna. The antahkarana is created in the Sattvaguna. Brahmaji reigns in the realm called the 'Satya loka', where the Vedas

manifest in human form and surround him. A radiance, like the sun at sunrise, is emitted from Brahmaji's shareer. Markandeya and other Munis do Brahmaji's stuti. He sits on his throne with Saraswati beside him.

Brahmaji has to do the work of creating this world. He is the samashti antahkarana - meaning, the collective mana, buddhi, chitta and ahankara of all the beings in creation. The antahkarana is the fourfold mind, with four aspects, and Brahmaji has four heads which are the four Vedas. Vivek is needed for creating this srishti, so Brahmaji uses a hansa as his vehicle. Vidya is needed for creating this srishti and so Brahmaji keeps Saraswati with him.

Brahmaji is Bhagwan's mana, which creates this whole world. Naradji went to Brahmaji - who is his father - and bowed to him respectfully. He did Brahmaji's stuti. Brahmaji was pleased with his son's behavior. The secret of successful vyavhar is that if we want to ask for something from someone, we will get a better response if that person is pleased with us. If he is not pleased with us, he won't be eager to explain every intricate detail in full.

There is another factor in this - magnanimous intellectuals are not miserly in giving Gnan. They explain everything in depth regardless of the capacity of the questioner to understand the knowledge being given. However, if he is pleased with the person who asks, he will take greater care to make everything perfectly clear.

Pleased with Naradji, Brahmaji asked, 'Naradji, what is the reason for your coming? What do you want to know?'

Naradji said, 'you have already explained everything else to me. I have come today to ask about an incidental matter. This is the Kali Yuga. All the activities of the manushya are for getting sukha. People do punya in the Kali Yuga, but they want to be sukhi. They have no respect for honesty and truthfulness; they indulge in dishonesty and lies. They put the blame on other people and hide their own faults. They want to usurp the wealth of other people, have asakti for other men's wives, and they cause dukha for others. They consider their shareer to be their all-in-all. They have lost their way in this sansara because they are nastik. Their behavior is lowly, like animals. They rebel against their mother and father.

This manushya does not know that true sukha dwells in their hriday, not in the objects of the outside world. The more limpid and pure his heart, the more sukhi he will be. His mano-vritti is sukha-akara. A sukha-akara vritti rises in the mana of a person who does punya. Those who don't do punya may possess immense wealth, but they are seldom sukhi. There is no connection between wealth and sukha. Wealthy people may have everything people feel is necessary for happiness - a big family, every worldly comfort, a good position etc, but it is seen that they are generally dukhi.

A sharp cry of pain pierces their hriday, while their mano-vrittis ripple with pleasure. Wealth and sukha are not synonyms. Those who have the bhram that rich people are happy face much trouble. In general, wealthy people are very seldom happy people. They have wine, women, luxuries, and every possible comfort, but there is scant sukha in their hriday.

Our country, Bharat, is Dharma-pradhan; it is dominated by Dharma. In a Dharma-pradhan desha, the people revere their mother and father. In a bhoga-pradhan place, people revere the giver of bhoga.

*(De`haatmadrishhtayo moodha naastikaah pashubuddhayah,
maatripitrikuladve`shaah streede`vaah kaamakinkaraa.*

Adhyatma Ramayana Mahatmya 11)

Brahmins sell the Vedas out of greed, to earn their livelihood. The purpose of their learning is monetary gain, not to obtain Gnan. The manushya has become blind with intoxication, measuring success with the amount of cheating he can do successfully. People of all the Varnas cross over the boundaries of what is right and proper for them to do. This results in anarchy and social disorder. Men and women no longer adhere to the sanctity of marriage; they insult and disdain their spouses without hesitation.'

I am reminded of a story from another Ramayana, which contains a subtle message. It is a beautiful assertion of Sitaji's sat-charitra. One day, Shri Sita-Ramachandra were seated in the durbar when a lavish gift was brought in. There were basketfuls

of diamonds, pearls, fruits and flowers. Shri Rama had the baskets sent to their rooms.

Later, Sitaji began to look to see what gifts had been sent. She saw a beautiful lotus flower in the basket of flowers. This exquisite lotus had a divine fragrance. Sitaji was tempted to breathe in this wonderful scent. She kept picking up the flower, smelling it, and putting it back into the basket. A little later Shri Rama came into the chamber. Sitaji opened the basket of flowers and showed Him the flower. She did not mention that she had already opened the basket and smelled the flowers before He came. Shri Rama understood that Sitaji had deliberately avoided telling this to Him.

The thought came to Shri Ramachandra that if other women come to know that a pativrata like Sitaji also hides things from her husband, they will begin to deceive their husbands. By chance it was the dvadashi - the twelfth day of the lunar calendar. Sitaji had gone into the garden to bring tulsi leaves when she remembered. She turned back without plucking any leaves, but her sari got caught in a twig and one leaf broke and fell to the ground. Sitaji was distressed. She lamented and confessed to Shri Rama about her not telling Him that she had smelled the lotus before offering it to Him.

Shri Rama said, 'I don't know any method by which the leaf can be joined to the shrub again, but Naradji is sure to know. He will tell you when he comes.' Naradji came, and the matter was put to him. 'There is no difficulty in this,' he said. 'Any pativrata can take the leaf in her hand and touch it to the twig, and it will get attached.'

'I am a pativrata,' said Sitaji. 'I will attach the leaf.' She held the leaf in a way that it touched the twig from where it had fallen, but the leaf did not get attached. Many people were watching with great interest. Some of them began to smile, thinking that there must be some lapse in Sitaji's total dedication to Rama. Sitaji was shocked. 'I have done no paapa knowingly,' she thought.

Naradji said, 'all right; I will do dhyana to see why the leaf didn't get attached.' He sat in dhyana for some time. Then he said, 'Sitaji smelled a flower repeatedly before offering it to Shri Rama. This has become a dosha in her pativratya.'

Sitaji said, 'yes, that is true. I did make that mistake. What should I do now?' Naradji made her do a prayashchitta. Then he told her, 'attach the leaf now.' Sitaji obeyed and the leaf got attached.

This episode is given to show Sitaji's pativrata-Dharma. Apart from this single nominal lapse there was no lapse in her Dharma as a devoted wife in her entire jeevan.

This pativrata Dharma does not stay in the Kali Yuga. Women disdain their husbands, and this destroys their pativratya. The pativrata of the charitra is the greatest thing in jeevan.

Naradji asked Brahmaji, 'even the relationship of a son with his mother and father becomes dushit. The son rebels against them. The Shastras say that for a son his mother and father are what a Guru is to his shishya; they are to be revered. People behave in a way that is inappropriate, instead of having shraddha and respect for their parents. Their buddhi is dushit. How will they get auspicious paraloka? Please do kripa and tell me of a method for this.'

Brahmaji said, 'Beta, you have asked a very good question. The desire to know the Rama-Tattva is in your mana. I will describe it to you. Parvatiji had asked a similar question to Shankarji. Shankarji told her, "all the paapa-tapa of a manushya are destroyed by reciting, or listening to the Adhyatma Ramayana."

Paapa is in the form of karma and taapa is in the form of its fruit. A manushya has to suffer the fruit of his action without fail. A person who understands the rahasya of the Adhyatma Ramayana and gives it a place in his interaction all his life will be saved from the doshas of the Kali Yuga. He will obtain all the fruits. This will be his bhakti. He will never suffer. All the sukhas of this sansara will be easy for him to obtain.'

There are two episodes in the 'Adhyatma Ramayana', both important. One is the 'Ram-hriday' and the other is 'Ramagita'. If a person understands the rahasya of either of these, he can grasp the rahasya of the Upanishads, because both episodes are filled with the quintessence of the Upanishads. There is a great parampara of this 'Adhyatma Ramayana'. Many Mahapurushas have narrated it and listened to it. Combined, they are not equal to even a small portion, because of the gravity of the essence of its Gnan

Since it is given in the form of a conversation between Shiva and Parwati every shloka of the 'Adhyatma Ramayana' is the form of a mantra, and so, the smaran of Rama is done first of all.

*Raamam vishvamayam vande` raamam vande` raghudvaham,
raamam vipravaram vande` raamam shyaamaagrajam bhaje`.*

Ram-hriday: The chinmaya, advay Parabrahm takes an Avatar for the samsiddhi of those who do His upasana.

In brief, a majhab that does not have the Darshan Shastras is made of only stories and episodes. There are great majhabs that are famous in this world, but there is a difference between their principles and the principle of the Vedas.

These majhabs believe in the Ishwara, but they believe that He stays in the seventh Heaven, far from the world He has created, that He is nirakara; He is never sakara.

The Vedic principle is that the Ishwara is the potter as well as the clay, the substance of which this world is made. When the one who makes, and that which is made are one, we understand that it is the Ishwara who has manifested as this sansara. He has presented Himself in the form of His creation.

A person who grasps this knowledge gets a Paramatma-bhava everywhere. He obtains the Param-Satya in the form of the Tattva-sakshatkara.

The Vaishnava, Shaiva, Shakta, Ganapatya and Saurya believers all accept this Mata. Among the Acharyas, Shankar, Ramanuja, Nimbarka, Vallabh and others know that it is the one Bhagwan who manifests in many forms. The obvious

conclusion will be that in the Matas that do not accept the Vedas, the Ishwara is nirakara and stays in the seventh Heaven. In the philosophies founded on the Vedas, Bhagwan manifests even as clay.

When Bhagwan is clay, His murtis will be made, and their puja will be done. And then, Bhagwan's Avatar comes even as trees, cows, etc. When He appears in form of objects He is in the form of Dharma. His Avatar is in the form of an individual, and it becomes bhakti. In ekagrata His Avatar is in the form of Yoga, and in the buddhi His Avatar is in the form of Gnan.

The purport of this is that a person who has understood Bhagwan's svabhava knows that everything is Bhagwan's Avatar - a stone, tree, animal, boar, lion, horse, or something else. Bhagwan's taking an Avatar in the form of a manushya is meant for us to learn the bhava of a manushya.

The Devtas prayed to Vishnu Bhagwan to descend to the earth in an Avatar to remove the burden on the prithivi. The burden on the prithivi means the increase of people who have abhiman. Satpurushas feel distressed when abhiman develops in the satta, chitta, and anandata. To remove their dukha and remove the abhiman that is a form of paapa, Bhagwan accepted the prayer of the Devtas. He took an Avatar as Rama in the Surya-vansha. He killed the Rakshasas and established kirti.

A manushya's kalyan is in doing shravan and kirtan. His whole jeevan gets filled with Bhagwan if he does this. All his paapa-taapa are removed.

A nondescript, ordinary person is not called Bhagwan! The Paramatma is one who existed before the creation of this world, and created this world, but was not made. The world is false, but He is not false. The world keeps burning and dying, but He remains unchanged. The world emerges from Him and is immersed in Him; He remains unchanging in the sthiti and pralay of this srishti.

The people who are unable to describe the relationship between the sansara and the Paramatma cannot describe the relationship between the jeeva and the Paramatma either. They can shut their eyes and do dhyana, they can become an asanga drashta, or they can do bhavna. However, they won't know what the connection is, between this interactive world made of the pancha bhoota and the

Paramatma. Actually, the deeds they do are not the swarup of the Paramatma. Even the feeling of being a sakshi is a bhava and so is the feeling of being asanga and nirakara.

The Paramatma is the cause of srishti, sthiti, and pralay. He is the magician. A magician does not get deluded by the magic show he presents. The Paramatma is beyond imagination. He is Sita-pati Ramachandra. Vyasaji bows down to Him.

This 'Adhyatma Ramayana' is the Ganga that has come from Shankarji, who is like a mountain. This Ganga merges into the ocean that is the form of Rama. This Ganga purifies all the three lokas - this mortal world, Swarga and the nether world.

Parwati always stays close to this Ganga. She places a question to Shankarji. The question is about the Sanatana Tattva. 'Please let me drink in the rasa in which Gnan-vairagya and bhakti are combined in one charitra. Please explain the rahasya of Rama to me. I have heard that when bhakti comes into a person's hriday he swims across the sea of this sansara.'

The Vedic Mata is that the Paramatma is neither a sadhan nor is He the sadhya. He is neither sanyoga nor viyoga. He is nitya-prapta - always with us - but seems aprapta because of agnan. Therefore, Gnan is needed to obtain Him. The 'Adhyatma Ramayana' gives bhakti filled with Gnan. How can we obtain that bhakti?

What bhakti-bhava does is:

Kalita kandha dhanu toona kati shara sarayoo teera.

There is no need for you to go to Ayodhya, to the bank of the Saryu flowing there. What is needed is the bhava of viyoga - 'Bhagwan is not meeting me.' Then, tears of the pain of viraha will come into your eyes, your throat will be choked, and the shareer will become lax. To get the bhava of sukha-dukha with Bhagwan is bhakti. In bhakti even dukha has sukha in it. An unbroken bhava of bhagavad-prema is Yoga-bhakti.

There is no sign of Maya anywhere in the Parabrahm Paramatma. A person who does Bhagwan's bhakti day and night achieves the Param-pada.

*(Vadanti raamam parame`kamaadyam nirastamaayaagunasampravaaham,
bhajanti chacharnishimapramattaah param padam yaanti tahaiva siddhaah.*

Adhyatma Ramayana 1. 12)

In contrast, a person who considers the Avatar to be a manushya can never do bhakti in his jeevan; nor can he obtain Gnan.

There was a doubt in Parwatiji's mana, 'what kind of a Paramatma is Rama? He was distressed by Sitaji's viraha. He did not have Gnan, which is why Vasishtha gave Gnan to Him. If Rama is an agnani, why will people do His seva? What kind of Ishwara is He?'

Hearing Parwatiji's question, Shankarji said, 'Devi, you are blessed! These are not aspersions on Rama, nor are they your suspicions. He Parwati, this is the jignasa of your mana, to know what the Rama-Tattva is.

People assume things about the mana of other people. They discuss other people's daughters and daughters-in-law, etc. He Parwati, Bhagwan is in your mana, that such a question has arisen in it. Nobody has ever asked me such a question! Only a person who has unfathomable bhakti can ask a question like this.'

Shankarji bowed down at Shri Ramachandra's feet and began to describe His Paramatma-swarup lovingly to Parwati.

'Shri Ramachandra Bhagwan is beyond Prakriti. It is the svabhava of Prakriti to keep changing. Prakriti's natural gati is to rise from the lower to a higher level. A manushya sometimes feels compassion when he sees a poor, diseased man. He even takes the man to his house to do his seva. A feeling of pride at his own benevolence comes into him. Then a feeling of disgust for the man overrides his compassion. The different gunas of Prakriti are the cause of these changing feelings. Compassion rises in a manushya when Sattvaguna is strong. Abhiman rises when Rajoguna is strong, and Tamoguna rises when disgust reigns in his mana. The vikas seen in the beginning turns into vikar at the end.

By contrast, Bhagwan is Gnan-swarup. He is ekarasa, unchanging; He is Purushottam, and He is the anand of all. He creates this world with His Maya. This srishti surrounds Rama the way iron dust surrounds a magnet. The manushya does not understand this because of nasamajhi. The manushya wants to keep his agnan within himself and blame Bhagwan for it. A person who is attached to the sansara thinks that Rama is attached to the sansara just like him, and He wept because of viraha like any ordinary man. Even if he were to see the Paramatma stand in front of him, he would not recognize that this is the Paramatma! The state of such a man is like a fool who searches frantically for a gold chain, forgetting that he is wearing it. Because of this the manushya has to wander over births and the realms in-between the births.

There is no darkness in the Surya; no night in it. As the Atmadev, Rama is the nature of effulgence; He is vishuddha Gnan. There is no scope for the darkness of ignorance in this Gnan. A manushya is active in the activities of his mana, buddhi and shareer, but he makes the mistake of blaming the Parameshwara. The difference of Gnan-agnan is not present in Rama; He is pure consciousness. He is the sakshi of even agnan, meaning, He knows that agnan is separate from Him.

Rama-hriday - the rahasya of Rama has been introduced in the first part of the 'Adhyatma Ramayana'.

Rama-rahasya - Rama's swarup is the subject of the 'Rama-hriday'.

Sitaji was seated beside Rajadhiraj Shri Ramachandra in the Court of Ayodhya. Lakshman, Bharat, Shatrughna and Hanumanji were in attendance. Guru Vasishta - the traditional Guru of the lineage of the Raghuvansha - was seated close by. In the hearing of them all, Shri Rama told Sitaji, 'Hanumanji is our nishpaapa bhakta, so explain My Tattva to him.'

Many Rishi-Munis, highly respected citizens and senior officials were present in the Royal Court of Ayodhya when Shri Rama said this to Sitaji, but she was the only person there who knew the rahasya of Rama.

Sitaji said, 'Hanuman, you are a sharanagata. I am giving you the upadesha of the Rama-Tattva. Listen carefully.'

Sitaji told Hanuman the rahasya of Shri Rama in His presence, at His command. Hanumanji was the biggest recipient of Shri Sitaji's motherly prema.

Ayodhya is the place where the urge to fight is completely absent. Nobody in Ayodhya feels enmity for anybody. It is an empire of shanti.

Sitaji herself is vidya-vritti. She is the Tad-akara vritti that is always immersed in the Parabrahm Paramatma. Hanuman is the shishya, and Rama is the Shasta - the ruler. The difference in them is because of the upadhi of the vidya-vritti in the form of Sita; otherwise, there is no difference in them. Therefore, Sita is the only person qualified to give this upadesha.

The people are getting the darshan of the saguna, sakara Rajadhiraj Shri Ramachandra with their indriyas. Sita is seated by His side, because buddhi is always close to the Atma. By just seeing a person it is not possible to know whether he is highly learned or uneducated, a sadachari with sadguna or just the opposite. All you can know is that he is a manushya. You cannot know about his behavior - whether it is good or bad - Gnan, or bhakti. And so, for the unknown to be known, the only method is through speech. Even in speech there can be several concealed purposes.

- (1) The purport of Dharma is to inspire karmas, in order to explain the vidhi-nishedha.
- (2) The purport of Bhakti is to consider some One to be the sakshat Parameshwara, feel prema for Him, and do His seva.
- (3) The purport of Gnan is to show the Vastu-Tattva in its real form.

Sitaji told Hanuman, 'Rama - the son of Dashrath, the child of Kausalya, the elder brother of Lakshman, served by Bharat, and worshipped by you - is the Parabrahm.'

Just uttering 'Parabrahm' does not give Gnan, so Sitaji elaborated, 'Sacchidanandaghana. *Ramante` yoginah yasmin iti* - Rama is the foundation of everybody's delight. Whoever experiences sukha within himself, it is because of Rama. A person who does not understand this rahasya is deluded. He believes that sukha comes from outside. The sukha a person gets from money, relations, and

fulfillment of worldly desires is a bhram. This bhram is removed only when a person gets the anubhav and Gnan that the font of sukha is actually the Atma within.

The swarup of Rama is the manifestation of anand. It is because it is in keeping with the swarup that obeying the injunctions of Dharma gives anand. This can be known only when a person gets the sakshatkara of the Atma that is greater than anything else.

Vedanta is not a collection of stories and narratives which you can read and get Gnan. To obtain Gnan it is necessary learn from the Guru and then do chintan and manan.

Sat - the Paramatma is sat-swarup. 'Sat' means 'is'. There is no object or vyavhar in this world in which 'is' is not there. 'Is' is there even in 'is not'! No vyavhar can be done without the Sat. Animals, birds, clothes, house - nothing is separate from you, it is all one with you. The 'is', because of which the 'is' of all is used in interaction - that 'is' is Rama.

In the grave usage of Vedanta it is said, '*ghatah san patah san*' - what is Rama? He is Sat.

Sat is that, by the existence of which a person is aware of things. Otherwise, there will be no awareness of anything. You, yourself, are that Sat. If you don't exist, nothing exists.

Aatmaaraamo viraajate` - Rama means the Atma, and the Atma means Rama.

Chit - Chit means that you are aware of things because of Gnan. Sanskaras are accumulated in the chitta, and it is the Chit that is the chitta. Words like 'parichit, and 'sanchit' are also in the same sense. Chit becomes chitta when it gathers sanskaras. Chit means Gnan - *svayam prakaashate`* - the self-effulgent consciousness in all beings. The Chit is not concerned whether there is anything to be aware of or not. That Chit is Rama.

Anand - who is the param-premaspad - the one loved the most? Everybody became entranced by Rama's beauty. He was loved by all. Surpanakha, Khar-Dushan, and

Marich saw Rama and forgot every consideration. So, where is this Rama, and who does the manushya love the most?

Ramah paraatma prakrite`aranaadiraananda e`kah purushottamo hi.

Adhyatma Ramayana 1. 17.

Without doubt, Shri Ramachandra is beyond the Prakriti. He is the Paramatma, anadi, filled with anand, advitiya, and the Purushottam.

You are, yourself, anand-swarup. Janak was immersed in Brahm-nishtha. He and the Sanakadi Rishis were enthralled when they saw Rama. It was as though the Chandrama was enthralled at the sight of the Chandrama! That means, you yourself are Rama, and therefore, you are anand-swarup.

You are yourself sukha-swarup. If sukha abides in some other, you will have to become dependent on them for sukha. If sukha is at some other place, you will have to go there to obtain it, and if it is in some other time you will have to wait for it. Your heart will break; you won't even be able to enjoy the sukha you have remaining with you.

Sukha in the form of the Atma makes a manushya free from dependence. Your Atma is always with you, to give you the anubhav of sukha, without needing to examine it or pay for it, striving to obtain it, and without waiting for it.

The Atma is free of dvaita. It is the form of *asti-bhaati-priya* - meaning, existence, knowledge and anand; the Sat+Chit+Anand, in other words. The Atma is not a vishay of the indriyas. The power of the indriyas is limited, they cannot perceive the Brahman. The Atma is pristine, free of vasanas, and it is the swarup of anand.

Kriya entails effort and fatigue. The Atma is free of kriya and frenzy. It is nirvikar. It is the place of supreme repose. From birth to death there is only sadbhava, no vikar in the Atma. It is stainless. There is no hint of any impurity in it. It is free of paapa, self-effulgent and all-pervading. This purity, and the absolute absence of dirt is not found anywhere in this world.'

Kaajala kee kotharee mein kaise`hun sayaano jaaya,

kaajala kee e`ka re`kha laagihai re` laagihai.

(How can I go into a room filled with lamp-black with such dexterity that I come out without getting any stain on myself? I have a little smear of it.)

How can the srishti be compatible with the Vedas? The one Paramatma is the srishti-karta, because of whom this srishti-sthiti-pralay happens.

What if the Paramatma did not become the srishti?

The srishti may be shoonya, or a paramanu, or the Prakriti. There is definitely a fundamental Tattva - a moola-Tattva - of this srishti, and that is the Paramatma. If you consider the moola-Tattva and the Paramatma to be separate, it will establish the Dvaita Mata. According to the principle of the Advaita Vedanta, however, 'the vignan of one gives the vignan of all.' This is not possible in the Dvaita Mata. The Gnan of the moola-Tattva give Gnan of all the Tattvas.

A man sees some men in his dream. He sees fools as well as wise men. It is his own mana that takes on the different forms seen in the dream. In the waking state, he believes someone to be his friend and someone to be his enemy. He considers some to be his own and some to be others' friends. He feels raaga-dvesha. It is all the dirt of his own mana.

Nobody likes to be called a fool, because we all identify with our buddhi, and the buddhi is close to the Atma. There is no stain, no paapa-punya in the Atma, which is why we do not accept it even in connection with the deha. If we doze off and someone asks whether we had fallen asleep we are quick to deny it. Why do we do this? Is it a dosha to fall asleep?

No; this is a natural reaction, because the Atma is stainless. However, it is essential to know that the moola-Tattva in order to know the Atma.

The moola-Tattva of the srishti is Rama, and Rama is Sita, therefore, even when they are shown as two, the Tattva is one.

Giraa aratha jala beechi sama kahiyata bhinna na bhinna.

(The word and its meaning are one, like water kept in different compartments.)

Sitaji told Hanuman, 'I am the moola-Prakriti of this sansara. I am the mother and Rama is the father, but the Brahman contains both the mother and the father.'

No such person can be found in this world who is the mother as well as the father. If anybody says he is both parents, nobody will believe him.

'The Brahman is free of the upadhi of mother-father. When the Brahman assumes the upadhi of Rama-Sita, He becomes the father and also the mother. Sita, in the form of the Prakriti, creates this world with the proximity of Rama. She cannot create the world with the Rama-rahasya; she can only create the world with His proximity. All this leela is my leela. Rama does not do anything. I was in Rama's hriday when the bridge was being build and when Ravana was killed.

Agnani people attribute all the kriyas to Rama, but Rama neither walks, nor stands still. There is no dukha in Him, no desire, no tyaga, no karma, and no parinam, even though they seem to be there because of Maya's gunas. Rama is anant-murti and He is inviolable.'

The *khudi* (self) of all is separate, and the Khuda (God) is one. Both the khudi and Khuda are perceived because the khudi exists. People who analyze the Tattva make three divisions.

- (1) The Atma-Tattva
- (2) The Paramatma-Tattva
- (3) The anatma-Tattva

Tattva means gold. It is in the bangles, the ear rings, the necklace, etc. The ornaments are separate but the gold is one. All the akara and prakar of the whole world are Sita's leela. Even the Valmiki Ramayana states: '*Seetaayaah charitam mahat*' - the charitra of Sita is great.

Rama is nirvikar. He is *sarvaatmaa* - the Atma of all. He has no involvement of any work or trade. It is the Parabrahm Paramatma who appears as Prakriti. The separateness is superficial. It is mithya. Had it not been so, the examples of iron, clay etc being one, and claim of 'the knowledge of all by the knowledge of one'

would have been false. To obtain the Gnan of abheda it is necessary to get the Gnan that there is no bheda; all are one.

The eyes are in the deha. If the eyes want to measure the anant, it is not possible. The eyes are a camera. A camera takes a photo, showing a smaller version of the original object. Our buddhi, hriday and anubhav are all small. It is not possible for them to take a photo of the anant. A photo of the sky is shown on a piece of paper - is the sky the size of the paper? No!

If a person becomes free of this camera he will become established in his poornata. When the anant is measured with the anant, then you will know that anant and anant are not two, they are one.

You believed the shareer seen in the svapna to be your 'I', and the shareer of the jagrit to be your 'I' - both are Maya. Rama gave Hanuman the example of the akash and the upadesh of the moola-Tattva.

The Vedas state that the Paramatma is not a kalpana, bhavna, or form of the antahkarana; He is the moola-Tattva of this world. He is the chetan-Tattva. Other majhabs describe the Paramatma as a belief. Vedanta calls Him a form of *dhaatu* - a primary substance. Therefore, it is possible to get the sakshatkara of the Paramatma.

There is the akash in which the earth, other planets, stars etc are created. They remain for some time and then they are destroyed. This is the maha-akash that cannot be severed or broken. Walls are built, but space is not cut. The math-akash is space in a house, and the ghata-akash is the space inside a pot - they are like reflections in water. That, which fills everything without being different in different individuals is the chid-akash - pure consciousness - reflected in every antahkarana. The chid-akash is reflected in the mithya buddhi, and the anatma is reflected in the waters of vasana. Mithya means something that is perceived but is not real, like the blueness of the sky. The reflection of the akash is seen because of the mithya upadhi; it is mithya because it is not actually there.

Ghata-akash means the space within the boundary - an *avachhe`da*. There is no avachheda in the Parabrahm Paramatma; He is paripoorna. The ghata-akash is

kootastha - immovable. The jala-akash, meaning the space in water, is the jeeva, and the *me`ghaakaasha* (the cloud in the sky) is the Ishwara. The Atma-Brahman is not the karta. The karta is the buddhi that is influenced by the false appearance of the sansara. The jeeva is also a superimposition; it is not real.

This sansara is like a cremation ground of a Tantric that seems to come alive. There is nothing there, but it seems that a wedding procession of ghosts and spirits, who are reveling with all pomp and splendor. It is the mana that is seen in the form of the ghosts, spirits etc.

Mahadev is alone in the Maha-smashaan of this world. Shankarji alone is the Sat in this great crematorium we call the world. The prapanch seems to have consciousness because of agnan. The only factual vastu is the oneness of the Atma-Paramatma.

The Brahman cannot be broken up, but we perceive all the separateness because of the fragmented buddhi. The jeevan of what is perceived is a dream. It is very little, very short. The one who perceives it is Satya, poorna, and vast. It is the Atma who perceives everything, and the Atma is ajar-amara.

What if the Brahman were to be perceived? If the Atma perceives the Brahman as a vishay, it will be kalpita, an imagined object. It will be small, while the one who perceives will be Satya. The things seen all around will be small. The Atma also perceives the things all round.

The Rama-Tattva described by Sitaji in the 'Adhyatma Ramayana', the Rama-Tattva described by Shankarji, and the Brahm-Tattva described by Rama Himself, through the example of the akash, all indicate the moola-Tattva of this srishti. This is the 'Rama-hriday'. This Gnan is obtained through the Mahavakyas like 'Tattvamasi'.

Avichhinnasya poorne`na e`katvam pratipaadyate`,

tattvamasyaadivaakyaishcha saabhaasasyaahamastaatha.

Adhyatma Ramayana 1. 12

Mahavakyas like Tattvamasi are not imagined convictions. They are factual knowledge.

RAMA-GITA: The upadesh Shri Ramachandra gave to Lakshman for obtaining the anubhav of the Paramatma is called the 'Rama-Gita'. It includes the explanation of the profound Rama-Tattva.

RAMA-TATTVA: The Bhagavad-Gita is a sacred writing of the Purana style and the Rama-Gita is a sacred writing of the Upanishad style.

The first time Shri Rama gave an upadesh was in the Aranya Kanda, and is called the 'Sankshipta Rama-Gita' because it was in brief. The second upadesh was in Ayodhya after He had been crowned on the throne. This upadesh was in greater detail and so it is called the 'Large Rama-Gita'.

THE SANKSHIPTA RAMA-GITA: After giving up the Rajya and going into the forest with Sita and Lakshman, Rama was sitting alone in the Panchavati one day. Lakshman went to Him and bowed down. With great humility he asked Rama, 'Bhagwan, I wish to hear from Your lotus-face, the sadhan of Moksha which is unfailing and unsullied. There is nobody else, but You, who can give me the upadesh of bhakti, vairagya and poorna Gnan.'

Rama gave Lakshman the most profound secret Gnan. This Gnan is such that if a manushya listens to it he becomes free of agnan immediately. Shri Rama described the swarup of Maya and the sadhan for Gnan, and described Gnan as well as vignan. He explained the swarup of the gneya Paramatma to Lakshman.

MAYA: To have Atma-buddhi for the objects that are anatma, like the shareer - meaning to identify with the things that are inert in themselves - is Maya. Maya has two forms - vikshep and avaran. Vikshep means confusion and avaran means the covering of avidya that hides the Atma-swarup.

A manushya imagines all kinds of things from the Mahat-Tattva to Brahma and all the gross and subtle matter of this sansara, and is deprived of his Gnan-swarup Atma because of this. If the jeeva - who is actually a form of the Paramatma - does sadhana and knows the Atma, he becomes free of Maya.

SADHAN: A manushya should come to a definite conclusion about the oneness of the jeeva and Shiva. He should become free of the panch klesha - the five afflictions of ignorance, ego, attachment, aversion, and fear of death. He should serve his Guru with bhakti, with his mana, vani, and karma. He should develop the virtues of shama-dama etc and adhere to the rules of yama-niyam etc. He should free himself of all attachments and behave equal good-will for all. And, he should have single-minded prema for Rama. He should be completely uninvolved in the sansara, live in solitude, and do Vedanta-vichar in an unrelenting effort to obtain Atmagnan. Such a person obtains Gnan.

GNAN WITH VIGNAN: To know yourself to be separate from the buddhi, prana, mana, deha, and ahankara, know that you are the nitya-shuddha-buddha chetan Atma, is Gnan.

Vignan means Atma-sakshatkara, a direct personal experience of your true Self.

When a manushya gets vignan he knows himself to be beyond the buddhi and other upadhis. He obtains the realization that he is one, non-dual, Satya, unattached, self-effulgent, the sakshi of all, paripoorna, undying, ever-free, chid-anand-swarup. This kind of Gnan, vignan and vairagya are attained in a short time by a bhakta, and he obtains Moksha.

THE SWARUP OF THE GNEYA PARAMATMA: The meaning of the Gnan of oneness of the Atma and the Paramatma means to merge into the Paramatma along with the moola-avidya, shareer, our karmas and our indriyas. The laya of avidya is Moksha. The Atma is always Mukta. It is the swarup of the Paramatma.

THE LARGE RAMA-GITA: Even after Sita-tyaga, Shri Ramachandra continued to rule as an ideal ruler for the benefit of His people. One day, finding Him alone, Lakshman came to Shri Ramachandra. He bowed down with great bhakti and prayed, as a sharanagata, for the upadesha of Gnan.

Shri Rama observed that the Gnan He had given to Lakshman at Panchavati needed to be elaborated upon for Lakshman to absorb Atmagnan fully. To remove the darkness of agnan in Lakshman, Shri Rama gave him a detailed upadesha of Gnan

with great pleasure. The three principle stairs of the process of sadhana are made clear in this upadesh.

- (1) To work according to the Varna-Ashram system
- (2) To give up karma after chitta-shuddhi
- (3) To develop the six enriching habits called Shatsampatti and become qualified to be a jignasu, and taking sharan in the Sadguru.

If a person does not give up doing karmas actively and intentionally, he will not be able to come out of the cycle of rebirth. Doing karmas to fulfill worldly desires makes the identification with the shareer stronger, and then it becomes impossible to walk the path of Paramartha.

A sadhak, however, reaches a stage where the difference of Paramatma-jeevatma disappears from his antahkarana, because the effulgence of vighnan dispels the illusion created by Maya. Therefore, for the jeeva to get Moksha, karma is redundant. Only Gnan is needed.

An agnani who has anatma-buddhi has the unease of mind, of being part of the penance of doing karma-tyaga. A Tattvagnani has no such burden. A person who has bodha, and whose chitta is free of vikar, should give up even the vihit karmas after undertaking the proper rituals. By the kripa of his Guru he absorbs the purport of the Mahavakyas like Tattvamasi, and obtains the anubhav that the Brahman and the Atma are one. He becomes sukhi and attains eternal tranquility.

The shareer has three upadhis - the sthoola, sookshma, and karana. An enlightened person comes to the decision that he is not connected to any of these three shareers. He is Atma-swarup. He is not connected to the five imaginary koshas (sheaths) of the Atma like the annamaya kosha, etc. He is the advitiya and ajanma Atma that is the Brahman.

The buddhi-vritti created by Tamoguna changes at every level, creating the bhranti that the things of this sansara are Satya. Therefore, this buddhi-vritti has to be given up by using the method of *ne`ti-ne`ti*, negating everything until only the Atma remains. This is the method of the Shrutis to establish the Atma-Tattva, and negate

the sansara. It gives the anubhav of the vastu that is pure consciousness, eternal, sukha-swarup, without attributes, self-effulgent, all-pervading, and advitiya.

*Anaadyavidyobhavabuddhibimbato jeevah prakaashoayamiteeryate`chitah,
aatmaa dhiyah saakshitayaa prithaksthito buddhyaa parichhinnaparah sa e`va
vahi.*

Chidbimbasaakshyaatmadhiyaam *prasangatastve`katra*
vaasaadanalaakttalohavat,

anyonyamadhyaasavashaatprateeyate`jadaajadatvam cha chidaatmache`tasoh.

(Uttar Kanda 50. 40-41)

That means the buddhi that has been created by the avidya which is anadi, reflects the prakash of this chetan called the jeeva. The Atma is separate from it, being the sakshi of the buddhi, although the Paramatma is not separate from the buddhi. Like iron heated in fire, the chidabhasa sakshi Atma and the buddhi stay together and identify with one another. This results in their chetanta and jadata being perceived.

The proximity of the Guru along with Veda-vichar gives vivek of the jada-chetan, making it possible for the jada to be given up. Then the person gets the anubhav of the Rama-Tattva.

Shri Rama explained the method of doing Atma-chintan by describing His swarup. 'I am the form of prakash. I am unborn, eternal, and advitiya. I am always evident and absolutely pure. I am full to the brim with vishuddha vighnan. I am free of any ailments, and totally untainted. There is no kriya in Me. I am anand-swarup and eternally Mukta, I have unlimited powers, I am beyond the range of the indriyas and immutable. I am Gnan-swarup, anant, and infinite. The Vedic Pundits do My chintan continuously in their hriday.'

This kind of unbroken chintan destroys avidya. While doing chintan you should know that this whole world is the swarup of the Paramatma, and immerse your swarup in the Atma that is filled with the Chid-anand. Then, the difference of

outside-inside vanishes. When you know this moving-unmoving world to be the swarup of the Omkara you get immersed in Samadhi.'

For the bodha of the Advaita, Rama reiterates:

*Aatmanyabhe`de`na vibhaavayannidam bhavatyabhe`de`na mayaatmanaa tadaa,
yathaa jalam vaarinidhau yathaa payah ksheere`viyadvayomnyanile`yathaanilah.*

*Yah se`vate`maamagunam gunaatparam hridaa kadaa vaa yadi vaa
gunaatmakam,*

*soaham svapaadaanchitare`nubhih sprishan punaati lokatritayam yathaa ravih.
(Uttar Kanda 50. 56-61)*

'Just as water merges into the sea, milk into milk, the ghata-akash into the maha-akash, and air into air, becoming one, if a manushya does the chintan of the prapanch not being separate from his Atma, the jeeva becomes established in the feeling of being the Mukta Paramatma.

A purush who serves Me with his chitta - whether in My nirguna form or My saguna form - is My roop. He purifies all the three world with the touch of the dust of his feet, just as the Surya does with sunlight. This advitiya Gnan is the quintessence of all the Shrutis.'

Shri Rama took the decision to tell this secret teaching to Lakshman.

Apart from these three episodes, there are some special things that are given in the 'Adhyatma Ramayana'. They are important because of their connection with the chintan of the adhyatma.

SOME POINTS GIVEN IN THE ADHYATMA RAMAYANA WHICH DESERVE TO BE DISCUSSED: The Ramayana is a complete allegory. Dashrath is the jeevatma with ten indriyas. Kaushalya is kushal-vritti. Sumitra is the active shakti for antahkarana-shuddhi. Kaikeyi is the shakti that removes the pratibimba, necessary for Ravana to be killed. Rama's sankalpa has the power of Gnan, which is strengthened further by Kaikeyi's bhavna.

Rama, Lakshman, Bharat and Shatrughna have been given as symbols of several quartets - the four Varnas, the four Ashrams, Vishwa-Taijas-Praagna-Turiya, jagrit-svapna-sushupti-turiya, Ishwara-Hiranyagarbha-Praagna-Turiya, Sankarshan-Pradyumna-Aniruddha-Vasudev, etc.

The purport is that nothing exists, but the paripoorna Parabrahm Paramatma. All the desha-kaala-jaati, sthiti-avastha-karma, etc are transient. To get this anubhav it is necessary to destroy all the subtle enemies that hide in the shareer symbolized by the fortress of Lanka. The enemies are ahankara-mamata, depicted by Ravana-Kumbhakaran and other Rakshasas.

When Shri Rama, Sita and Lakshman left Ayodhya to live in the vana for fourteen years, the people of Ayodhya were distraught. The great Muni Vamdev consoled them by introducing them to the Rama-Rahasya.

E`sha raamah paro vishnuraadinaaraayanah smritah,

e`shaa saa jaanakee lakshmiriyogamaaye`ti vishrutaa.

Asee she`shastamanve`ti lakshmananaakhyashcha saampratam,

e`sha maayaagunairyukttastattadaakaaravaaniva.

E`sha e`va rajoyuktto brahmabhoodvishvabhaavanah,

sattvaavishtastathaa vishnustrijagatpratipaalakah.

E`sha rudrastaamasoante` jagatpralaykaaranam,

(Ayodhya Kanda Sarga 5. 11-14)

This Rama is the Adi-Narayana, Bhagwan Vishnu, and Janaki is Yoga-Maya who is Laxmiji. The one who has the name 'Lakshman' at present, and follows Shri Rama-Sita is Sheshaji. This Purushottam Bhagwan is connected to Maya and perceived in various forms. When He attaches Himself to Sattvaguna He is Vishnu Bhagwan who protects all the three worlds. At the end of the Kalpa He takes the ashray of Tamoguna and becomes Rudra, who causes pralay.

When this Parabrahm Paramatma became Rama, Valmiki revealed the artha of the Vedas in the form of the Ramayana, to tell the world about the charitra of Rama. Rama is mantra-murti. He manifests in the hriday.

There are two people in the jeevan of Shri Rama who give Him guidance. Vasishtha is the Brahmin Muni, symbolizing the pragna shakti, and Muni Vishwamitra is the Kshatriya Muni, symbolizing the prana shakti. Both pragna and prana are very important in the jeevan of a manushya. Their presence in his jeevan can enable him to attain the supreme goal.

The episode of Ahalya-uddhar has a description that Muni Vishwamitra persuaded Rama to touch Anaya. Seeing Rama hesitate, he said, 'don't be afraid. You are not doing any paapa. It is Your kartavya to give salvation to a lady who has done paapa. All her paapa will be burnt to cinders by Your touch.'

This is the drishti of a Sant, which has the capacity to make an inert object filled with consciousness. The greatness of a manushya's drishti is in uplifting the downfallen. The rules of the outside world don't create any obstacle in this.

The importance of the Sadguru is also shown in another episode. Only by the kripa and inspiration of a Sadguru can a sadhak become free of his jadata and obtain the prakash of the shuddha chaitanya.

In the granth called 'Prapannamrita' of the Ramanujacharya Sampradaya, Shurpanakha is given the character of Radha in the Krishna-Avatar. The purport is that if a manushya connects his kamana to Bhagwan, he gets a very lofty fruit, no matter how low he has fallen.

In the 'Mahavir Charit', Surpanakha, Manthara, Khar-Dushan, Marich, and others have been depicted as sadhan-roop in Ravana's political policy. When they had some contact with Rama they obtained param-gati.

In concluding, it is essential to draw your attention to a particular point given in the 'Adhyatma Ramayana'. The combination of Gnan and karma is the base and support of this entire granth in general and in the 'Rama-Gita' in particular. Gnan is apaurusheya - it is not created by any manushya. In fact, it is not even made by the

Ishwara or any jeeva. Nor has it come from any book. Nowhere in this world is there a description of the swarup of Gnan. Tattvagnan has no majhab, or you can say it is the majhab of the Avadhoots. Gnan comes only by complete comprehension.

In the anushtana of a mumukshu, a combination of Gnan and karma is essential, but the Paramatma is not connected to karma or upasana in any way. Gnan is self-established. It needs no help from karma. A vritti filled with Brahmagnan and its rasa stays in the shareer of a Brahmagnani. It rises on occasion, 'I am the Brahman'.

The importance of a manushya's karma has three drishtis:

- (1) For pleasing the Paramatma
- (2) For becoming nishkama
- (3) Because of prema for one's kartavya

The five kleshas were completely absent in Rama doing His kartavya. Had the three states of jagrit-svapna-sushupti and srishti-sthiti-pralay existed in the eternal stream of the Sacchidananda, these kleshas would also have been in Rama. There is not the slightest possibility of bandhan in Rama - He is the pratyak chaitanya, ekarasa, paripoorna, advitiya, and not subject to fragmentation. Even so, He is the beej in the form of amrita.

Rama is nitya-shuddha-buddha-Mukta. His doing tyaga of Sitaji means the Parabrahm is without shakti, He is nirguna and nirakara. This is the nishedha of vritti, the negation of Maya.

Akhandananda Saraswati.

ADHYATMA RAMAYANA

By

SWAMI AKHANDAND

(1)

Supplementary.

The Parabrahm Paramatma is the Sacchidanandakanda - the source of bliss that is pure existence, pure consciousness, and pure anand. The Sacchidanandakanda Brahman manifested in the form of Rama. It is that Brahman who is Rama, and also Krishna and also Shiva. The many akaras creates a jignasa to know about the nirakara dhatu in them. There are dangling ear rings, a necklace, and bangles. A knowledgeable person says, 'they are all gold.'

You ask, 'what is gold?'

There is an urge to recognize the substance of different forms. If only one form were to be decided upon - that only this form is gold, or if it was made totally nirakara - then there will be nothing to arouse jignasa.

If you want to obtain Gnan about the Parameshwara there should be many akaras in Him. Those who believe only in the nirakara do not obtain Gnan, because they accept only the nirakara form of the Parameshwara, which is beyond the reach of people. Even those who believe the Parameshwara to have only one akara accept that He is limited to that form. They become filled with the shraddha that that form alone is the Paramatma.

Actually, the one who is present in all the thousands of forms should be searched for. Thus, by the method of the Sanatana Dharma - the Vedic Dharma - the Parameshwara is described in the forms of Brahma, Vishnu, Shiva, Ganesh, Surya, Devi, Rama, Krishna, and other forms. This enables us to recognize the one in the different forms.

Therefore, the fact is that we cannot understand the nirguna, nirakara and nirvishesh vastu without first superimposing a form on it, and then negating the form.

The Valmiki Ramayana describes the Sacchidananda Rama with the predominance of the Sat, the satkarmas He does, the kind of sadbhava He has, and His many sadgunas. Right at the start, Valmiki asks a question:

Konvasmin saampratam loke` gunavaan kashcha veeryavaan.

‘Who, at this time, is the manushya in this sansara with the maximum gunas and the greatest valor?’

The adhikari shrota and the adhikari vakta are described.

*Tapah svaadhyaayaniratam tapasvee vaagvidaam varam,
naaradam paripaprashrksha vaalmeekirmunipungavam.*

‘The tapasvi (Valmiki) asked Naradji.’

The one who asked is a tapasvi and the one who answered is not only a tapasvi, he is also constantly engaged in svadhyaya, and he has the capacity to explain his anubhav to others. If a person is anubhavi but incapable of articulating his experience, his wisdom will remain within himself. If a person is very eloquent, but has no anubhav worth talking about, what will he say?

Narad has tapasya as well as svadhyaya - he is constantly introspecting and gaining deeper insights. So, he is an ideal vakta. Valmiki asked him, ‘who, at this present time, is the most gunavan manushya in this world?’

Bhavabhuti has written, ‘why do all the poets praise only Shri Ramachandra? This is a great dosha of the poets - whatever we read is full of Shri Rama’s good qualities!’ The answer to this is given in the ‘Prasanna Raghav’.

Svasookttinaam paatram raghutilakme`kam kalayataam

kaveenaam ko doshah? Sa tu gunaganaanaamavagunah.

‘The poets use their skills to describe Rama’s gunas, but they are not to blame. *Sadgunaganaanaam avagunah* - it is the ava-guna of Rama that whoever you see is attracted by His gunas. He is the only form of the treasury of satkarma, sadbhava, and sadguna. If you wish to find an ideal in any area of virtue, it will be found in Rama.’

The predominance of Sat is in the Valmiki Ramayana. The predominance of the Chit is in the Yoga Vasishtha, which is also called the Maha-Ramayana. It contains descriptions of Bhagwan’s Gnan-swarup. There is another famous Ramayana, the ‘Anand Ramayana’. The ‘Adhyatma Ramayana’ is an inclusive granth because the descriptions of Bhagwan’s sadguna and sadbhava, descriptions of His Chit-swarup and Anand-swarup are all given in it. It contains Bhagwan’s Anand-leela, Chit-leela, and Sat-leela. One thing worth noting in it is that Ravana is a shishya of the Sanat Kumars and also of Naradji. They tell him that this Rama is Bhagwan. After hearing this, Ravana decided, ‘I want to die at the hands of Rama.’ These Sants did not leave even Ravana an a-bhakta. He, who we see as Ravana from the outside, has the beej of bhakti in him.

When we see anybody as bad, it is our own mana that is bad. Whether the person is actually bad or not inconclusive.

Regarding the charit of Shri Ramachandra Shri Ramanujacharya has said, ‘I have done shravan of the Valmiki Ramayana eighteen times from the lips of my Guruji. Each time I found a new meaning in it.’ There is a commentary on the Valmiki Ramayana called ‘Bhushan’, which enumerates these eighteen meanings.

So, Rama is the Param-Tattva. The Brahman described in Vedanta is sakshat Rama. Rama-Sita are the abhinna-Tattva. Sita is not separate from Rama and Rama is not separate from Sita. Bharatji is the form of a bhakta and Shatrughnaji is the servant of Bhagwan’s servant. Lakshmanji is Bhagwan Ramachandra’s companion. The special factor about Hanumanji is that a Bhakta who chants the name of Rama unceasingly may or may not tell Him about his feelings, but Rama reaches everywhere for His bhakta’s benefit.

Now, Shri Rama is to be described. This is the 'Adhyatma Ramayana'. *Rama-ayana* means the house of Rama. 'Ayan' means house. 'Ramcharitamanasa' means, the source of Shri Rama's charit. The form of the katha emerges from the lake of the manas.

*Chalee subhaga kavita saritaa saun,
raama bimala jasa jasa bharitaa sau.*

In the Ramcharitamanasa the poetry of the amrita of Rama's charit flows.

Where does it originate?

The Gangaji, the Saryu, the Brahmaputra and other rivers originate from the Mansarovar. In the same way this Rama-katha originates in the *maanasa* - the mana that is spiritual. The meaning given by Goswami Tulsidasji for the word 'manas' is, basically, the adhyatma. If Goswamiji has taken the maximum number of points from anywhere, it is from the 'Adhyatma Ramayana'.

The meaning of the word 'adhyatma' is that the mana is in the shareer and the roop of Shri Rama that is in the mana is what we ensconce on the throne of this granth.

'Adhyatma Ramayana' means the picture of that Rama, who is enthroned in our hriday as the antaratma, the antaryami.

THE ADHYATMA RAMAYANA

Baal-Kanda.

The First Sarga.

Rama-hriday.

*Yah prithiveebharavaaranaaya divijaih sampraarthitashchinmayah sanjaatah
prithiveetale`ravikule`maayaamanushyoavyayah,*

*nishchakram hataraakshasah punaragaad brahmatvamaadyam sthiraam keertim
paapaharaam vidhaaya jagataam tam jaanakeesham bhaje`. 1. 1*

First of all we salute Bhagwan Shri Rama.

CHINMAYA: Shri Rama is chinmaya. He has an akara, but no jadata. His shareer is made of earth, water, fire etc but the dhyana-murti of which dhyana is done - and which is the swarup of Rama - is not made of the five elements; it is chinmaya.

The Brihadbrahm Samhita says, '*aanandamaatrakarapaada mukhodaraadim.*'

In Bhagwan's swarup, what are His hands made of? They are made of anand. What are His feet made of? They are made of anand. What is His face made of? It is made of anand. What is His stomach made of? It is made of anand. The face of anand, the stomach of anand, hands and feet of anand - anand, only anand! It is anand that has manifested in the form of Rama. The anandmaya is chinmaya, and the chinmaya is anandmaya. The dukha and poverty of the sansara never touched Rama.

Yah prithiveebharavaaranaaya divijaih sampraarthitah.

The Devtas prayed to Bhagwan to remove the burden on the prithivi. This shareer is a burden, the relations of the shareer are a burden, and this entire sansara is a burden on the earth. As long as the mana and indriyas find this sansara enjoyable, and consider it to be good, it is all right, but when a manushya gets the feeling that

he is surrounded by dukha, and that this sansara is anitya and jada, he prays to the Ishwara, 'Prabho! Please don't stay hidden as the antaryami nirakara any longer. Come, please come! Manifest in my jeevan!'

Actually, the Devtas pray to the Parameshwara who is hidden in the jeevan of the individual, and the collective jeevan of all beings, in the external jeevan of vyavhar, to manifest as the Paramartha Parameshwara.

It is explained in the Upanishads that Bhagwan has His own shakti which remains hidden in Him. This collective world could not have been created if He didn't have this shakti. Shakti is always active. This is the rule - *kaaryaanume`yaa*.

Sattvaasattvaabhyamanirvachaneeyaa, aghatitaghatanaaghatanapateeyasee.

Bhagwan's shakti can do things that cannot be done in any other way. If karya is not being done it is difficult to call it Sat; and if it is being done it is difficult to call it asat. Bhagwan's Maya-shakti is such that it shows 'no' in the place of 'yes', and 'yes' in the place of 'no'. Bhagwan descended on to this earth with this Maya-shakti of His. He took an Avatar in the Surya-vansha. The meaning of this is that the Surya is the Aajan Devta - the unborn Devta - in the shareer of the Virat.

Adbhyah samvritahprithivyaiha rasaa cha vishvakarmanah samavartataagre`,

tasya tvashtaa vidaghat roopame`ti tanmartyasya de`vatvam aajaanamagre`.

The meaning of Aajan Devta is that since the creation of this srishti Surya Devta manifested with the rasa of the pancha bhoota. Since then, he comes and goes every day without fail. This Saurya-shakti is unceasingly active, but it is asanga. It is prakash-swarup. Ramachandra manifested in the Surya-vansha. He was foremost among Karma-Yogis but He was asanga.

Sanjaatah prithiveetale`ravikule`maayaamanushyovyagah.

Bhagwan manifested on the prithivi in the Surya-vansha. There are two vanshas in which Bhagwan manifests - one is the Chandra-vansha and the other is the Surya-vansha. The Karma-pradhan and Gnan-pradhan comes in the Surya's vast

effulgence, and the one who is predominantly filled with bhakti, prema and anand manifests in the Chandra-vansha. The Chandra-vansha is the Ahlad-vansha.

Maayaamanushyoavyayah - actually, He is not a manushya. This form of a manushya is a form of His kripa. Maya, here, means kripa. *Maayaa dambhe` kripaayaam cha* - dambha is also called 'Maya'. *Maayaamanushyah* - when Bhagwan sees the condition of the jeeva, He is filled with compassion. "These poor jeevas are My ansha, but they are suffering in this sansara." Compelled by His compassion, Bhagwan quickly manifests in the form of a manushya. Don't think that He is born like any other baby! He is avyaya, meaning, He is everlasting, eternal.

Nishchakram - Bhagwan does not use His Chakra to kill His enemies. There is nothing surprising if Bhagwan uses His Chakra to kill His enemies because the Chakra of Kaala is always turning. Time never stands still. It is a toy in Bhagwan's hand. Nobody can escape mrityu in the wheel of Time. Bhagwan Shri Ramachandra did not use His Chakra. He did not take it in His hand and direct it towards anybody. Death by the Chakra is natural, and the person killed by Bhagwan's Chakra gets Mukti. Shri Rama - *hataraakshasah* - killed the Rakshasas without using His Chakra,

Then, *brahmatvamaadyam sthiraam* - He became established in His Brahm-swarup. That is why He is called a manushya created by Maya. He is the sakshat Brahman. *Keerti paapaharaam vidhaaya jagataam* - His glory was established in the world, and people sing His glories and cross over the sea of this sansara. Bhagwan's kirti destroys paapa. Bhagwan Rama established such a kirti that it makes no difference whether people see Him as Bhagwan or not. What matters is whether His glory is seen or not.

Is there kirti in your mana, in what you say, and in your buddhi? His kirti is there among your neighbors and surroundings. This kirti of Bhagwan destroys all paapa.

If the question were to be raised whether Shri Ramachandra or Shri Krishnachandra established Dharma, it is difficult to resolve this question in any another way. The only answer is that there were so many sadgunas in His jeevan, such sad-charitra that when people hear or read about them and sing His glories these very qualities

will remain virtues in times to come, and inspire people to do what is good and right. This is the 'establishing of Dharma'.

Tam jaanakeesham bhaje` - we do the bhajan of the Ishwara of Janaki.

Vishvodbhavasthithilayaadishu *he`tume`kam* *maayaashrayam*
vigatamaayamachintyamoortim,

aanandasaandramamalam nijabodharoopam seetaapatim viditattvamaham
namaami. 1. 2.

Vishvodbhavasthithilayaadishu - when our Ishwara is described as being asanga, separate from this srishti, it is not to be described in this way; there should be a connection between Bhagwan and the srishti. There should be a relationship between Him and every grain, every particle of this srishti.

Every jeeva is His ansha, and it is He who has manifested in every speck of His creation. The Ishwara made the jeeva and the jagat - and then He was destroyed?! Had that been the case He never was the Ishwara, nor will He be the Ishwara! If there is no connection with the Ishwara the jeeva is nothing, he is insignificant. Neither is the jagat anything unless it is connected with the Ishwara.

The akara may not have weight or age, length or breadth; it may not be a vastu, it may be something imagined. However, all the forms of the jagat - their lengths, breadths, age, swarup, weight, etc are, in fact, that of the Parameshwara.

Whether we accept Him as the Ishwara from the drishti of the Shastras or not, He - by whom the srishti, sthiti and pralay are not done - those Panthas and Sampradayas and the rasiks believe that there is no connection between this srishti and the Parameshwara; the Parameshwara stays in the seventh Heaven, busy with His routine sport. This, however, is not the Mata of the Vedic Shastras.

The Mata of the Shastras is: *yato vaa imaani bhootaani jaayante` ye`na jaataani jeevanti yat prayanti abhisamvishanti* - those who believe that this srishti was created by some other, first negate it and then they superimpose it in the Ishwara. They also superimpose the sthiti and pralay. After that, they negate it from the drishti of the swarup. The logic of this is, if the cause of this srishti was any other

except the Paramatma - if the cause was particles, or the Prakriti, or the chitta, or Karma, or shoonya - then the Paramatma's advitiyata could not be established. That is why the srishti, sthiti and pralaya are superimposed as being done by the Paramatma, and then the nishedha is done.

It is the exclusive feature of our Vedic Dharma that we believe the Parameshwara to be the *abhinna-nimitta-upaadaana karana* - of this srishti. We believe that the Parameshwara has not only made this world, He has also become this world. He is the matter of which everything in this creation is made and is the one who has made everything. He is the substance and also the maker of this world. No other Dharma - neither Islam, nor Christianity, nor Jainism, nor Buddhism, nor any other - has this principle.

The Vedic Dharma says that Bhagwan is the maker and also the substance of all creation. He is the potter as well as the clay of which the pot is made. This world is the pot and the potter is the Parameshwara. The Parameshwara not only makes the pot, He also becomes the clay in the pot.

There is a connection between the Parameshwara and every particle, and every moment in this world. This connection is never severed. This is why the Vedantists have the pledge of the vijnan of one giving the vijnan of all. If you understand the Parameshwara you will understand all things. This unique principle of the Vedic Dharma is not found in any other Dharma.

The cause of the creation, sustenance, and dissolution of this world is one. It is not that the one who creates, the one who establishes and the one who destroys are separate. That means, there is no difference in Brahma, Vishnu and Mahesh. The instrumental cause and the matter of this world are not separate. The one Parameshwara is the ashraya of all the Maya and multiplicity that we perceive. *Vighatamaayam* - He is free of Maya, and His murti is beyond imagination.

Aanandasaandramamalam nijabodharoopam - there is dense anand. Just as rain clouds are filled with moisture, this Parameshwara, Ramachandra - what is He?

Oh, He is filled with anand! Anand inside and anand outside, anand to the left and anand to the right, anand above and anand below. It is as though anand has

become solid and manifested in the form of Shri Ramachandra. There is no impurity of any kind in Him - no Karma-mala, no Maya-mala, and no Aanav-mala

When a jeeva considers himself to be the karta of any karma, he gets bound with the mala of that karma. When he listens to the Vedas, Shastras, Puranas etc, and feels he is an akarta he gets bound by Maya-mala. Even after getting Gnan (knowledge) he is not independent; even if he is independent he does not have Gnan (enlightenment). This mala is extremely subtle. It is an Aanav-mala.

The belief that the deha is the Brahman is a mala that prevents a person from becoming one with the Brahman. Some people say, 'I have attained Brahmagnan. Now I have become svatantra. I am free to do what I want.' This is not Brahmagnan, this is mala. Some people say, 'I don't know all this Brahman-Brahman! I will do what I feel like doing.' This is also the malinata of the mana. If a man boasts, 'I did this and this and this', he is superimposing kartritva on himself. To believe yourself to be an akarta is also a mala, just as it is a mala to believe yourself to be svatantra, without having obtained Gnan. Furthermore, if a person obtains Gnan, but his *pashutva* - his dependency and lowly animal instincts - are not removed, that is also mala.

Bhagwan is nirmal - there is no whiff of mala in Him. The mala is in this jagat.

Nijabodharoopam seetaapatim viditatattvamaham namaami - Shri Rama is *nijabodha svaroopam* - He is the bodha of His swarup and He is Sita's pati. One Bhagwan favors Laxmi and one Bhagwan favors Prithivi. Examine Bhagwan's Avatars. You will see that one is Laxmi-pati and the other is Sita-pati. Rajas say, 'I am bhoopati' or 'I am pritivipati'. This is wrong. Laxmiji's pati is the Parameshwara. If a jeeva considers himself to be Laxmipati he will be guilty of an offence. When he is made to stand before Bhagwan and Bhagwan asks him, 'well, My brother, did you call yourself the Master of My wife?' he will have nothing to say in his own defense.

So, when Ramachandra Bhagwan came to walk around on this Prithivi she offered Him her all-in-all in the form of Sita. And when Bhagwan came in the form of

Laxmipati - the all-in-all of Laxmiji's swarup - He was married to Rukmini. Rukmini is svarna-Laxmi, sarva-Laxmi.

Shri Krishna is married to svarna-Laxmi, and Shri Rama is married to krishi-Laxmi. Rama becomes a Raja and arranges for food to be grown in greater quantities so that there is enough for all and nobody goes hungry. He destroys the Asuras. Shri Krishna manifests in the house of a gwala - a cowherd - and establishes the golden city of Dwarka. The Avatars of Bhagwan Shri Krishna and Bhagwan Shri Rama are a coordination of the svarna-Laxmi and the krishi-Laxmi.

This is Sitapati Bhagwan Ramachandra. He knows the rahasya of this jagat, the Atma, the Paramatma, the Ishwara, and everything. I bow down at His charan.

Pathanti ye` nityamananyache`tasah shrinvanti chaadhyaatmikasangnitam shubham,

raamaayanam sarvapuraanasamatam nirdhootapaapaa harime`va yaanti te`. 1.3.

*Adhyaatmaraamaayaname`va nityam
pathe`dyadeechchhe`dbhavabandhamukttim,*

gavaam sahasraayutakotidaanaat falam labdhe`dyah shrinuyaatsa nityam 1. 4

A person who does the paatha or listens to the 'Adhyatma Ramayana' every day, applying his mana fully, gets the fruit of doing millions of go-daan instantly.

This 'Adhyatma Ramayana' is in keeping with all the Puranas. The Puranas state exactly what has been heard by the writer. Nothing new is added to it to emphasize or belittle any point.

The Devta of the Itihasas is called 'sookaramukhi' - meaning, having the face of a boar. A boar digs the earth with its snout to find anything of its interest that is buried in the ground. The Devta of the Puranas is called 'shukamukhi' - meaning, having the face of a parrot. A parrot repeats what it hears. This is the description given in the ancient granths.

From the viewpoint of the Itihasa, the sages did research about what happened, when it happened and where it happened. The responsibility of this belongs to

those who are learned in the Shastras, about what is concealed in the womb of the earth.

Our purpose is to do the chintan of Rama's swarup, to think of Him, to listen to His katha and get the anand of these. '*Sarvapuraanaasammata*' - where did we hear about Shri Rama?

We heard about Him from our father, who heard from our grandfather, who heard from our great grandfather, in an unbroken tradition. We have been doing the shravan of the Rama-charit for generations. This Rama-charit fills our hriday with Shri Rama.

What happens when we do the shravan of Shri Rama's charitra?

The worldly thoughts that keep causing confusion in our mana, like 'me-mine', 'you-yours', 'this-that', 'like this-like that' etc and our paapa-tapa are all removed. We obtain Bhagwan Himself. That is why you should do the paatha and shravan of the '*Adhyatma Ramayana*' every day if you want to be free of the bandhan of this sansara.

The fact is that the manushya is bound so strongly in this sansara, and is so habituated to living in it that he does not even realize that he is bound by the sansara.

There was a man who kept birds. A Sadhu came to his house one day and saw the cages of birds. 'Why have you kept these poor birds in cages?' he asked. 'Birds are meant to be free to fly as they wish. Open up the cages and let them fly.' The man opened the cages. The birds came out of the cages and flitted here and there for a while, and then they went back into their cages. They were so used to living in cages that they felt nervous when they were freed.

Sanyasis are citizens of the world where people roam in the Paramatma. The place to stay in your jeevan is the Paramatma. This jeevan is meant for listening to the sound of the Paramatma, to touch the Paramatma, to gaze at His face, to savor Him and to inhale His fragrance. The manushya, however, is trapped in such a dirty place that he has forgotten this. He enjoys the dirty place he is in.

If you really want to be free of the bondage of rebirth you should at least inculcate some sanskara about what the Paramatma is like, the anand He is filled with, and the leelas He does.

In this, the greatness is that the Smarta Dharmas are made by the jeeva. It is the jeeva who does daan, Yagnas, vratas, etc using his paurush. His efforts create an apoorva in the antahkarana, and he gets the fruit at the appropriate time. This is the principle of the Smarta Dharmas.

However, Bhagwan is not in this. The Dharma of shravan is such that in shravan Bhagwan sits astride every word, and enters the hriday of the shrota through the doors of the ears.

It is one thing that a jeeva's paurush removes his paapa and he becomes free of worldly bondage; and it is another thing altogether that Bhagwan sits on a viman and comes into his bhakta's hriday. Bhagwan sits on the viman of the shabda that is symbolized by Garudaji, and He comes into the hriday and removes all the paapa in it.

That means, the Dharma done by Bhagwan when He comes in the form of His naam, His roop, His katha, etc, and does kalyan of the manushya. This is the roop of the Bhagwat-Dharma.

When a manushya uses his paurush to do Dharma it is called the 'jeeva-Dharma'. No matter how great the Dharma done by a jeeva may be, it is limited. The Dharma done by Bhagwan's appearing in the hriday is endless and eternal.

Puraarigirisambhootaa shreeraamaarnavasangataa,

adhyaatmaraamaagange`yam punaati bhuvanatravam. 1. 5

There is a Ganga; it is the adhyatma Rama-Ganga.

The Gangaji comes out from the Himalaya. Where does this adhyatma Rama-Ganga comes from?

This Ganga comes from the mountain that is Shankar. That Ganga merges into the sea, and this Ganga merges into the sea that is Rama. This Ganga is the adhyatma form of Rama. It makes all the three world pavitra.

*Kailaasaagre` kadaachidravishatavimale` mandire` ratnapeethe` sanvishtam
dhyaananishtam trinayanamabhayam se`vitam siddhasanghah,*

*de`vee vaamaankasansthaa girivaratanayaa paarvatee bhakttinamraa
praahe`dam de`vameesham sakalamalaharam vaakyamaanandakandam. 1. 6.*

Now, the katha begins.

It is said that the Kailas Parvat shines as brilliantly as a hundred suns. Kailas means the summit that is reflected in the Mansarovar. This reflected summit shimmers and gleams. 'Ke` jale` laaso yasya asau kailaasah, kailaasa e`va kailaasah'. The place where Bhagwan Shiva stays in a posture of dalliance is also called 'Kailas.' Bhagwan Shiva, with three eyes, sits in a beautiful spotlessly clean Mandir. He does dhyana without fear. Great Siddhas and learned scholars do his seva.

'De`vee vaamaankasansthaa girivaratanayaa' - the Devi, who is the daughter of the King of the mountains, sits on his left knee. This is the shakti-roop of the Sadguru - Shiva with Parwati. The Guru is shaktishali - his shakti is great. It is by the Guru's shakti that a manushya gets kalyan. The Devi is the daughter of the King of the Himalayas, and she is seated on Shankar Bhagwan's lap. That means, she is of this jagat.

Sitaji emerged from the dharati and Laxmiji emerged from the sea. That means, there is a saar-Tattva - an essential element - of the prithivi that is Bhagwan's patni. Bhagwan is shuddha chinmaya swarup. Shankar is the sakshat shuddha chaitanya. This jada srishti has a mountain of jadata. The Devi is humble before Shankar, in the form of bhakti. It is like Maya-shakti being superimposed on the substratum that is the Paramatma.

If a pati-patni are at home, but do not chit-chat with one another - the wife busy in the kitchen and domestic matters, and the husband with office work - how will they have a conjugal relationship? It is also a Dharma of married life that the couple

spend time together and decide about things. This is an anand of the Grihastha jeevan. A pati-patni should share their sukha-dukha with each other.

So, Parwati asked her husband, who is the remover of paapa-taapa:

Paarvatyuvaacha

Namoastu te` de`va jagannivaasa sarvaatmadrik tvam parame`shvaroasi,

prichchhaami tattvam purushottamasya sanatanam tvam cha sanaatanoasi. 1. 7

Gopyam yadatyantamananyavaachyam vadanti bhaktte`shu mahaanubhavaah,

tadapyahoaham tava de`va bhaktaa priyoasi me` tvam vada yattu prishtam. 1. 8

Gnaanam savignaanamathaanubhaktti-vairaagyayukttam cha mitam vibhaasvat,

jaanaamyaham yoshidapi tvadukttam yathaa tathaa bhroohi taranti ye`na. 1. 9

‘He Prabho! You abide in the jagat; I bow down to you. You see all Atmas as one. I do namaskara to you. You are the sakshat Parameshwara. I want to ask you about the Sanatana-Tattva of the Purushottam, because you are, yourself, Sanatana.’

Sadaa bhavah sanaatanah - one who always exists - never dies - is called ‘sanatana’. The face, features, form etc are destroyed. A pot is made from clay. Then it breaks. The clay remains. Forms are always broken but the Tattva is one, even though the names and forms are different. *Anaaropitaakaaramttvam* - that, which is free of the superimposition of the akara is the Tattva.

When the question is very ordinary the vakta does not give a detailed answer. In fact, there is no detailed explanation for such simple questions. In fact, there is no detailed explanation unless there is some depth in the question that distinguishes it from the commonplace questions. The Tattva of the Parameshwara is something that should be kept hidden. It is not to be exposed to all and sundry at random. It is confidential, to be shared with only a person who is a bhakta. The greatest Mahapurushas, whose anubhav is great, describe it only to their earnest bhaktas.

‘I am your bhakta, Prabhu! I am your priya and you are my loved one. So please explain this to me.’ A pati reveals the secrets of his heart to his patni if he has prema for her.

What is Gnan? What is vighnan? What is vairagya? What is bhakti?

All this should be made clear. The explanation should be concise and the matter fully understood.

‘I should be able to understand, even though I am a stree. Please explain to me in a way that I can grasp the answers to the things I have doubts about, so I can cross over the sea of this sansara.’

The purpose of saying something is that one speaks and the other listens. There is no point in speaking unless the one who listens understand what he is told. Why should a person speak at all, unless his words are understood by the other person? Parvatiji was pointing out this point when she asked Shankarji to explain.

Prichchhaami chaanyachcha param rahasyam tade`va chaagre`vada vaarijaaksha, shreeraamachandre`akhilalokasaare`bhaktitirdridhaa naurbhavati prasiddhaa.

1. 10

‘I have heard that Shri Ramachandra is the saar of all the lokas. If a person has bhakti for Him as being the boat for crossing the sea of this sansara, one can get Mukti. This is well known. Therefore, I ask you about this mystery. Please do kripa on me and tell me about it.’

There are two chapters in the ‘Adhyatma Ramayana’ that are very important. One is the ‘Rama-hriday’ and the other is the ‘Rama-Gita’, which is given in the fifth chapter of the Aranya Kanda. Both are the quintessence of Vedanta. Our Dharma is not based only on the stories and narratives called ‘Mythology’. Our Shastras contain an anubhuti - some profound experience - a Darshan. There is richness in it.

A Dharma without a Darshan will not endure. It will be for people with little learning. The learned scholars will not be inclined to do chintan on it. Such a

Dharma will be ridiculed and refuted. Others will give up their faith in it; they won't have shraddha in it in the long run.

Our Vedic Dharma is not like other majhabs in the form of stories and narratives. It is a very great Darshan.

There is no other method for making a manushya free of the dukha of this sansara. The fact is that dukha stays in the mana. When the mana gets attached to Bhagwan all dukha is removed.

If you say dukha is also removed by Gnan, that is not correct.

Why?

Dukha will remain in the jeevan of a person who gets Gnan, but there will be no satya-buddhi in the Gnan. In Bhakti, however, the mana is filled with only Bhagwan. Nothing else is seen. All dukha is cut away automatically.

Thus, there is no better sadhan than Bhakti.

'There is a doubt in my mana. It is because of doubt that a manushya does not get engrossed in his work. If there is a dilemma about which road to take, a person stays at the cross-road; unable to decide and unable to progress. Just as somebody is *nidraalu* (sleepy), *kripaalu* (compassionate), he is also *sanshayaalu* (doubtful). Which path will such a person take? He will become lazy. A person filled with doubt is unable to show his paurush. He can do no Purushartha. So, please remove my sanshay.'

Bhakttih prasiddhaa bhavamokshanaaya naanyattatah saadhanamasti kinchit,

tathaapi hritsanshayabandhanam me`vibhe`ttumarhasyamalokttibhistvam. 1. 11

Nobody can become free of the sansara-sagar without bhakti. The point is, no matter what you talk about, does the listener have an inclination for the Ishwara? If not, he will go on listening to you and forgetting all he hears. When a manushya's mana wanders, and you ask, 'what did I tell you?' he will say, 'Maharaj, my mana had wandered off for a moment.'

Anyatra manas abhavam naashravam, anyatramanaa abhavam naapashyam. ‘My mana had wandered a bit. I didn’t hear. I didn’t see.’

When a manushya’s mana is expected to stay somewhere, and his inclination is elsewhere, he is not able to understand the adhyatma-vidya. So, the first thing that needs to be done is to create an inclination and begin to enjoy the topic. The wish to obtain Gnan about the Paramatma is because He attracts you. When you begin to enjoy it, it is called ‘Bhakti’. This Bhakti takes you over the sansara-sagar. It frees you from the bandhan of rebirth. Apart from Bhakti there is no sadhan that can help you cross the bhava-sagar.

‘There is the restraint of doubt in my hriday.’

It is very good if the bandhan of doubt comes. The people who lie asleep in a state of jadata are in the Kali Yuga. Those who have some doubt in their mana have reached the Dwapar Yuga. Those who decide on their goal and start to walk towards it are in the Treta Yuga, and those who have attained their goal have reached the Satya Yuga.

The Vedas say:

*Kalihshayaano bhavati sanjihaanastu dvaaparah,
uttishthan tre`taa bhavati kritam sampadyate` charan.*

When a person is totally unconscious of the Ishwara, doesn’t know what the Ishwara is, what the Parameshwara is, what is the Ishwara within or outside...it is an indication that he has no inclination for anything except the sansara. If a man doesn’t know the tail from the horns of an ox, what will he understand about it? An inclination gives a desire for knowledge, and that jignasa is a firm jignasa.

At first the person is asleep in the sansara. Then the mana becomes restless in the form of doubts. After that he sets out to obtain his goal, and ultimately he gets his goal. These are the states of the four Yugas - the Kali, Dwapar, Treta and Satya.

Parvatiji said, 'please remove the sanshay that has come into my hriday. Please remove the bandhan of this sanshay.

*Vadanti raamam parame`kamaadyam nirastamaayaagunasampravaaham,
bhajanti chaaharnishamapramattah param padam yaanti tathaiva siddhaah.*

1. 12

Some people say that Rama is the one Param-Parameshwara. In Him there is no Maya, no gunas of Maya, and no flow of the sansara. He is the nitya, shuddha, buddha, Mukta Advaita.'

Unless the Parameshwara is present at all times, His bhajan cannot be done at all times. Don't think that you can begin to see the Ishwara in your mana whenever you want, on the strength of your mana. The application of a focused mind is of no use here. We people understand this. How much strength do you have, that you can keep your mana attached to the Paramatma at all times? Had the Paramatma not been everywhere, would it have been possible for you to see Him everywhere by the power of your mana? Had He not been in every roop, would you be able to think, 'this is a roop of Hari'?

The fact is that the Paramatma is everywhere, at all times, in every form, and there is no need for you to put pressure on your mana to see Him. Once you are vigilant, and understand Him - recognize Him - and know that it is He who is everything, everywhere, and always, it will be like a jeweler seeing different ornaments and recognizing that they are made of gold.

I had heard about a man who told his son, 'Beta, if you do this work I will give you mithai.' The boy did what the father wanted, and asked for the mithai. The father took him to a sweetmeat shop and offered him a peda. 'This is a peda; you told me you will give me mithai', said the boy. The father offered the child many different types of sweetmeats, but the boy rejected them all, saying he wanted mithai. What was the father to do? Unless and until the boy understood that any item that tasted sweet is a mithai, the boy would not be satisfied with anything.

To recognize the sweetness is to recognize the Ishwara, to know that He is everywhere, wherever we go, whatever we see, whatever we do, etc. Once you have understood the Paramatma there is no need to apply strength of mind to look at Him or look for Him. Then, His bhajan is done day and night. Bhagwan - whether you stay alive or whether you die. Bhagwan - in this loka and in Paraloka.

Vadanti ke`chitparamoapi raamah svaavidyayaa sanvritamaatmasangnam,

jaanaati naatmaanamatatah pare`na sambodhito ve`da paraatmatattvam. 1. 13

Yadi sma jaanaati kuto vilaapah seetaakrite`ane`na kritah pare`na,

jaanaati naivam yadi ke`na se`vyah samo hi sarvairapi jeevajaataih. 1. 14

Annottaram kim veditam bhavadbistad broota me` sanshayabhe`divaakyam. 1. 15

Parvati speaks of the doubt that is troubling her, after thinking of how it should be expressed. If you want to ask somebody something it is not right to say, 'please tell me something.' Oh, my brother! What do I say about 'something'? There are so many things I know about different things, but I don't know what interests you! The one who asks should know the point he wishes to understand. Therefore, when doubt comes in a tangible form, only then can it be resolved.

'My doubt is that some people say the Ramachandra is the Param-Tattva, but is He the Param-Tattva the way a jeeva is the Param-Tattva? The jeeva is also a Param-Tattva and Rama is also a Param-Tattva.'

Why do you say that Rama is like a jeeva?

'Well, the jeeva has also forgotten his Self, because he does not know his own swarup. Ramachandra also forgot Himself, because avidya came into Him. Rama understood Tattvagnan when Vasishtha gave Him the upadesha of Tattvagnan, but before that He was agnani. Before that, He was like any other jeeva. Why should we take this to be the case?

This is one question.

And, there is a sign that shows He was agnani. Had Ramachandra known, 'I am the nitya shuddha, buddha, Mukta Parabrahm Paramatma. I am Advitiya, no other exists but Me' - then, why did He weep so bitterly for Sita?

And, if it is established that He did not know His Self, His Atma, His swarup; He did not have Atmagnan - then who, except an agnani - would weep the way Rama wept? This seems as though Rama is like any other man who has deep love for his wife.'

Gauriji asked Shankarji, 'please explain this to me in a way that all my doubts are removed.'

This question is connected to a brief narration of the 'Yogavasishtha'. It indicates that the seed of the thought that Shri Ramachandra's agnan was removed by the upadesh given by His Guru Vasishthaji. It is quite apparent here, that Ramachandra did not have agnan; He pretended to have agnan in order to inspire Vasishtha to describe Tattvagnan. This leela of Ramachandra was also for benefiting the people.

Bhagwan Rama became agitated at not finding Sitaji at the Ashram when He came back after killing Marich. Shankarji saw this, so he went back without disturbing Ramachandra, and began to do dhyana. Satiji was curious and went to find out why Ramachandra is dukhi, if He is indeed Bhagwan.

Ramachandra did some acting - He became even more distraught and that made Satiji uneasy. In this episode Satiji impulsively did something very strange. She assumed the form of Sitaji for a little while, to test how Ramachandra would react. However, she pretended to Shankarji that she had not done anything. Shankarji said, *'e`hi tana satee bhe`ta aba naaheen* - I cannot meet Satiji physically in this form any more.

'You have assumed the form of my mother. It was an action as in a drama, but nevertheless you assumed the appearance of my mother,' said Shankarji. 'Now, I have the sanskara in my mana of you as my mother. If a wife takes on the role of a mother, even in a drama, she is not suited to be accepted as a wife.' A very strong Dharma-bhava is seen in this episode. Shankarji showed great reverence for the status of a mother.

One question of Parvatiji was about Ramachandra's swarup-Gnan. The second question was regarding His charitra. The Shrimad Bhagwat gives a comment on Ramachandra Bhagwan. It says, 'it is not that the world does upasana of Shri Ramachandra Bhagwan; it is Ramachandra who does the upasana of the people - 'upaasitalokaaya' is an adjective of Shri Ramachandra. 'Upaasito lokah ye`na - He, who did upasana of the people'.

This is the episode of Ramachandra's acute distress at not finding Sitaji. If we focus on it, our devotees of the Gaudeshwara Sampradaya say that Ramachandra give us the ideal of the kind of prema a husband should have for his wife. Shridhar Swami and others say that this is what happens to a man who is trapped in prema for his wife.

When Ravana heard about this he felt elated. 'A man who becomes so dukhi at losing his wife will be incapable of putting up much of a fight. He won't come to me. The wife was abducted and my enemy is weakened.'

Bhagwan Ramachandra did a leela by which Ravana felt relaxed and happy. From the viewpoint of political strategy this was a mistake on the part of Ravana.

The premi people felt impressed that Rama had such prema for His wife. People with vairagya felt that this was a warning about how men have to lament when they get trapped in worldly attachments. Seeing this leela bhaktas are overcome with agitation at the thought of Rama's agitation. If agitation for Bhagwan comes into a bhakta's hriday he will not be agitated by worldly matters. He will become unconcerned with the sansara.

Parvatiji asked Shankarji this question. Mahadeviji told her, 'Devi, you are dhanya! You are a true bhakta of the Paramatma, because you wish to know the Rama-Tattva.'

Shreemahaade`va uvaacha

*Dhanyaasi bhaktaasi paraatmanastvam yajnaatumichchhaa tava raamatattvam,
puraa na ke`naapyabhichoditoaham vaktum rahasyam param nigoodham. 1. 16*

Shri Mahadev first praised Parvatiji for asking about Ramachandra. Most people want to know about the sansara. Whether they want to know or whether they want to show how much they know, they keep spouting their own opinion about the sansara.

In this, if a desire to know about Rama arises in the mana, then something has to be said about Rama - that He is a manushya, that His shareer is like any other shareer of any manushya, made of the pancha bhoota. Some people say, 'no, this form of Rama is a kalpana of the hriday of the bhaktas.'

Some people say, 'this form of Rama is an akara created by Maya.' The principle of Veda-Vedanta however, is such that unless it is revealed nobody would have Gnan about what Rama is.

Is His shareer made of the pancha bhoota, or is it the creation of somebody's imagination? Scientists also speak of imagined objects. Immature Vedantis say that Rama is a form created by Maya.

So then, what is the Rama-Tattva?

'The moola-Tattva on which the naam-roop are superimposed and keep changing - what is that moola-Tattva, Rama-Tattva?'

'He, whose bhaktas experience in the form of Rama - nobody has ever inspired me to describe the Rama-Tattva. This is an extremely profound rahasya. It is the highest mystery.'

*Tvayaadya bhaktyaa parinoditoaham vakshye` namaskritya raghuttamam te`,
namah paraatmaa prakrite`ranaadiraananda e`kah purushottamo hi. 1. 17*

Today I will tell you about this profound secret. You have asked this question with great bhakti. I will bow down to Rama and then describe this Tattva to you.'

A person who explains something to somebody should never display how learned he is. He should not have the feeling that he is a great scholar and doesn't need to bend his head to anyone. When a person shows respect to others, has courtesy and humility, the flow of Gnan appears in his hriday automatically.

When a person stands arrogantly like a mountain peak, it shows his abhiman about his learning. The flow of Gnan can never come to him. Gnan flows towards the humble, not towards those who are filled with pride.

‘This Ramachandra Bhagwan is Himself, the sakshat Purushottam Tattva.’

This is explained in the episode of ‘Rama-hriday’. A jeeva seated in the deha calls himself ‘I’. Similarly, the One seated in the whole of Prakriti is the Param-Atma of Prakriti. Had Prakriti been separate at separate times, separate in the millions of Brahmandas, the Atma of all the Prakritis would be the Paramatma Ramachandra.

When is His adi?

Nobody can know the adi of even the sansara - how can anybody know the adi of the anadi?

A very famous vidvan had come to meet me. He told me, ‘when I have to talk about something I don’t understand I say that this is anadi.’ That means, if somebody sets out to find out about when this world was created, and what happened before, etc he will not find the adi of kaala. The adi is not a subject of anubhav, and that is why it is called anadi.

The adi is agnat - it can never be known. That is why they don’t say anadi. It is another matter to be a vishay of anubhav and another matter to be agnat.

So, when actually is the adi of this srishti? In which portion of kaala was this srishti created? In which portion of kaala was the anta? This is not to be looked for.

Where ‘I’ am that is where srishti begins. This srishti is the *idam* - it is ‘this’, not ‘I’. Where is its adi? It is *aham* - it is ‘I’. And, where the ‘I’ is created and dissolved, that Paramatma is *e`ka tattva*, *e`karasa* - the One, unchanging Tattva.

That is why the Paramatma is anadi and He is the form that is loved more than any other. That One is the Purushottam - *e`kah purushottama hi`*.

Very well; if you want to understand what one is, what will you understand it to be? One is that, which becomes two when another one is added to it. It makes

three when one+one+one are added up. It is what remains when two is subtracted from three, or one is subtracted from two.

So, unless these three are there - Rama, Lakshman and Sita - you will not be able to understand the oneness of Rama. *E`ka* - one - is that, with which everything is filled with. '*E`ti - anve`ti iti e`kah*' - that, which pervades everything is called 'eka'. '*Vyatirichyate` iti e`ka*' - that, which is separate from two, three, four etc is called 'eka'.

He is the *uttama purusha* - the first person, the Purushottam, the kshara; meaning, the transient srishti is the name of the jagat that is jada. The kshara-srishti is the inert world. The name of the jeeva-jagat - the sentient world - is the a-kshara-srishti which is separate from the jada-jagat. It is detached, and it is different from the a-kshara-jagat, the jeeva-srishti. The difference is that the 'Aham' (the 'I') of every individual is separate in the jeeva-srishti, but there is no separateness in the Purushottam.

*Svamaayayaa kritsnamidam hi srishtvaa nabhovadantarbahiraasthito yah,
sarvaantarasthoapi nigoodha aatmaa svamaayayaa srishtamidam vichashte`.*

1. 18

There is a chapter right in the beginning of the 'Adhyatma Ramayana' called the 'Rama-hriday'. Those who do the paatha of the 'Rama-hriday' every day obtain the Gnan of the 'Rama-Tattva'. Some people do its paatha to become free of some danger or dukha.

'*Svamaayayaa*' - Maya does not mean that Bhagwan played a trick or deceived someone, or He had some Maya with Him, with which He created this sansara. You can understand Maya to mean the blueness of the akash. The avidya of our eyes and the Maya of the akash. Our eyes do not have the capacity to see the akash, and this is why the avidya of our eyes sees it as blue. This is the sport of anantata - the akash's quality of being infinite. And, because the anant cannot come into our vision we see it as blue and having forms, which are not the akash.

Maya does not mean a shakti that stays in the Ishwara, nor does it mean the Ishwara's svabhava, etc. Our antahkarana cannot understand this, and what we see cannot come into our antahkarana and explain its swarup. It is our avidya and the anantata of the akash that is called 'Maya'. This is why it is perceived as Maya in this srishti. It is seen but it is not real.

Just like the akash, this Maya is both outside and inside us. The drishti of the things outside and the things inside, like a wall that has space on both sides. If there is no wall there will be no outside and no inside - it will just be space. And, space is not attached to anything.

The Paramatma is within all, but remains hidden because nothing that is extremely close can be seen. This is the rule. You see everything through the pupil of your eye, but you cannot see the pupil itself. The Paramatma is the pupil of the pupil!

Jagu pe`khana tumha de`khana hare`, vidhi hari sambhu nachaavani haare`.

(Ramcharitamanasa Ayodhya Kanda 126. 1)

(You see the world. You are the one who makes Brahma, Vishnu and Shiva dance at Your will.)

This is the Parameshwara who is the Atma of all Atmas. This is how we see the whole world but don't see our Self. When the tilak on our forehead gets smeared, somebody else has to point it out, or else we see it if we look into a mirror; otherwise we cannot see it.

Why don't we perceive this Paramatma?

It is because He is our own Self. He is so close that He is more than our own Self. 'Chakshushashcha chakshu' - the eye of our eyes, 'manaso manah' - He is the mana of our mana, and the prana of our prana. He cannot be seen because He is so utterly close.

Jaganti nityam parito bhramanti yarsannidhau chumbakalohavaddhi,

e`tanna jaananti vimoodhachittaah svaavidyayaa sanvritamaanasaa ye`. 1. 19

Iron clings to a magnet on all sides, surrounding it. The Parabrahm Paramatma is like a magnet. The magnet does not go round, nor does it make anything go round. Millions of Brahmandas encircle the Paramatma. They get born in Him, are seen in Him, and get destroyed in Him, like iron filings round a magnet.

A person whose chitta has become fixed in paltry things is trapped in them. In Sanskrit this is called '*moodhogarbha*' - a baby who gets stuck and can't come out of its mother's womb. The Vaidyas use the word '*moodha*' to explain something that has gone astray.

'*Vimoodha chittaah*' means a person whose chitta is trapped somewhere is the sansara, and he is unable to let go of the object of his attachment. The attachments of such people are too strong for them to get free. Then how can they get the Paramatma's darshan? Their manas is completely covered by their avidya. Their mistake has covered up their mana. This is the agnan of a person with an antahkarana.

*Svaagnaanamapyaatmani shuddhabuddhe`svaaropayanteeha nirastamaaye`,
sansaaram`vaanusaranti te`vai putraadisaktaah purukarmayukttaah. 1. 20*

These people transport their agnan on the nitya shuddha, buddha, Mukta Paramatma, the Atma. '*Adhyaaropaapavaadaabhyam nishprapancha prapanchate*' - the Atma is never agnani. Nobody can have the anubhav, 'I am jada'. Nor can anybody have the anubhav, 'I am dead'. A person can have an anubhav only if he is alive, not if he is dead. Similarly, nobody can have the experience of being inert; only a sentient being can experience anything. Well, let us imagine he has the experience of being jada - who experiences?

People superimpose their own agnan on the Paramatma who is free of Maya.

This is Maya, where there is no Maya. It is agnan where there is no agnan. People lose their way in the maze of this Gnan-Maya and then they get asakti. 'This is my pebble; this is my stone.'

Kankada chuni chuni mahal banaayaa, loga kahain ghara me`raa,

naa ghara me`raa naa ghara te`raa, chidiyaa re`na base`raa.

(People collect stones and make a house and say, 'this is my house'. The house is neither mine nor yours; it is a place where birds build their nests.)

Putraadisakttah purukarmayukttah - which object is ours, in this world? Is this son mine? Is this daughter mine? Is this shareer mine? We acquire asakti for them. Nothing stays with us; we have to let go of everything one day. Wealth does not recognize us as its owner. Our car has an accident - it goes over its owner. It does not know that its owner is lying under its wheels. Gold, silver, etc have no thought about who they belong to. They stay in any shop and go to the house of whoever buys them, and people consider them to be 'mine'.

'Putraadisakttah purukarmayukttah - do this and do this, to maintain your house. Do this, to maintain your health. People are active about these things.

*Jaanaanti naivam hridaye` sthitam vai chaameekaram kanthagatam yathaagnaah,
yathaaprakaasho na tu vidyate` ravau jyotih svabhaave` parame`shvare` tathaa,
vishuddhavignaanaghane` raghoottame`avidya katham syaatparatah paraatmani.
1. 21*

'Jaanaanti naiva hridaye` sthitam' - just as some foolish man puts on his chain and forgets, and searches high and low for it. *'Chaameekaram kanthagatam'* - this is a sootra of the Sankhya Darshan - *'kanthe` chaameekaravat'*. The chain is round his neck, but he has forgotten that, and looks for it desperately. In the same way, people don't know about the Paramatma being seated within.

Once, when I was very young, I rolled my penknife in the waist band of my dhoti, and forgot. I searched for it everywhere and finally told the class teacher that I could not find my penknife. He made the whole class stand up and told them that whoever had taken it should give it up, or else the whole class would be punished. One boy said, 'I saw him roll it up in his waistband.' I was very ashamed of my mistake.

There is a popular story about a philosopher who used to note down where he kept his things before going to bed. He would write down where he had kept his pen, watch, cap, spectacles, and also that he was getting into bed. When he woke up he checked that everything was in its place. One day he tallied things as usual. Everything else was in its place, but he was not on his bed. He stood in a corner of the room. 'Oh - Oh! I have found everything else, but I am not in my bed. Where am I?' he said. His wife heard him talking to himself and came to see what the matter was. 'Why are you standing in a corner like this and talking to yourself?' she asked. This is sheer stupidity! There is no need to apply your mind to stupid things.

Just see - the manushya has forgotten his 'I'. The 'I' of all the thousands and millions of 'I's - the 'I' seated in me is the 'I' of every 'I'.

The jeevan of the jeeva is Rama. He is the sukha of sukha and the prana of prana. The jeevas are all separate, and the one jeeva of all the jeevas is the 'I' of all is the Atma, and His name is Rama.

'Yathaaprakaasho' - this example is also given in the Bhagwat. Just as there can be no darkness in the Surya, because the svabhava of the Surya is light, the svabhava of the Parameshwara is *vignaanaghana* - filled with acquired knowledge. He is *raghuttama* - the most superior of the clan of Raghu. He is Ramachandra, the Paratpara Atma, beyond Prakriti.

The shareers are separate and the antahkaranas in them are separate, and the sanskaras in the mana are also separate. The 'Aham' of all the jeevas is separate, but the Paramatma in them is one. 'Aksharaat paratah parah' - the Shruti has said that the akshara is beyond everything and also beyond the akshara.

Yathaa hi chaakshnaa bhramataa grihaadikam vinashtadrishte`rbhramateeva drishyate`,

tathaiva de`he`ndriyakarturaatmanah krite`pare`adhyasya jano vimuhyati. 1. 22

Just as Goswamiji has written:

'*Baalaka bhramahin na bhramahingrihaadee, kahahin paraspara mithyaavaadee*' - two children hold hands, crossed, and whirl round and round. They see everything

going round them. People sit in a train and it seems as though houses and gardens are passing by. People get deluded and accuse each other of telling lies. The power of perception is destroyed.

Jathaa gagana ghana patala nihaaree, jhampe`hun bhaanu kahahin kuvichaaree.

nirakhahin lochana anguli laaye`, pragata jugala sasi tinha kanhan bhaaye`.

(Foolish people see dark clouds and fear that the sun will be swallowed up by them. They press a finger to their eyelid and see two moons in the sky.)

Thus, there is the deha and the indriyas, and there is a karta-Atma in it. The karma done by the karta-Atma is called '*pare`adhyasya jano vimuhyati*' - the manushya superimposes that karma on the akarta-Atma, and becomes deluded. It is the deha and indriyas who do the work, but the work is attributed to Bhagwan.

Those who attribute their work to Bhagwan are also very terrible. They steal something. When caught they say, 'it was Bhagwan's prompting.' When they have to face the punishment of their crime they climb up on the scaffolding to be hung weeping and beating their heads. They take Bhagwan's name when it suits their purpose.

Naaho na raatrih savituryathaa bhavet`prakaasharoopaavyabhicharatah kvachit,

gnaane` tathaagnaanamidam dvayam harau raame` katham sthaasyati shuddhachidghane`. 1. 23

For the Surya there is neither day nor night. The Surya has never seen anything called night, because it is day wherever the Surya is. And, when there is no night there can be no day, because it is night that separates one day from the next. How can the days be separated unless night comes?

In the same way, there is no Gnan and no agnan in Rama Paramatma. Rama always stays as the form of light. There is no day and night in the Surya. Rama always stays as the form of light. There is no day and night in Him and no difference of Gnan and agnan either. He is the shuddha chid-ghana - He is pure consciousness.

Tasmaatparaanandamaye` raghoottame` vignaanaroope` hi na vidyate` tahmah,

agnaanasaakshinyaravindalochane`maayaashrayatvaanna hi mohakaaranam.

1. 24

Raghunandan Bhagwan Ramachandra is the swarup of Paramananda. He is vignan swarup. It is said that if somebody is filled vignan only, but is not the anand-swarup, he will not have prema-priyata. He will not be the most loved. And, if he is only param-priya but is separate from us, he will be a vishay of Vignan.

Bhagwan is neither a vishay of vignan, nor is He ever tyajya - you can never give Him up - because He is the Paramananda-swarup. He is the param-premaspad. There is no hint of darkness in Him; He is the sakshi of agnan. Just as somebody realizes, 'I was unaware of anything during this time. Night came, I felt sleepy, and I went to sleep. *"E`taavantam kaalam aham sukhamavaapsam"* - I slept comfortably for six hours at a stretch. *"Na kinchive`disam"* - I knew nothing!'

How do you know that you were not aware of anything? There was some One who informed you about it. There is One who experiences the jagrit avastha as being separate from the svapna avastha. Just as we absorb the vishays in the jagrit avastha, and there are imagined things when we dream in the svapna avastha, there is a state, separate from both the jagrit and svapna avasthas. In this state a person is neither awake nor dreaming. He is not aware of anything. Then, who is the One who realizes 'I was not aware of anything.'?

You can say that He is the sakshi of the agnan. He is Rama, whose eyes are like a lotus in bloom - He is *aravinada-lochana, kamala-lochana*.

He is the adhishtana of Maya - *maayaashrayatvanna hi mohakaaranam.*' He is the ashray of Maya - '*maayaashrayatvanna hi mohakaaranam*' - He is the ashray of Maya, and so Maya cannot delude Him.

Atra te`kathayishyaami rahasyamapi durlabham,

seetaaraamamarutsoonusamvaadam mokhasaadhanam. 1. 25

Bhagwan Shankar told Parvatiji, 'I will now tell you this very great rahasya. This is a conversation between Sita-Rama and Hanumanji. It is a sadhan for getting Moksha

for those who are bound by this sansara. Actually, sadhan is needed when the bandhan is factual. If the bandhan is due to bhram, and the person believes himself to be bound and Moksha is achieved by prama. Prama means correct understanding. Prama frees a person who suffers under some delusion. If the bandhan is due to agnan it is removed by Gnan.

That means, at the time you feel you are bound you are not really bound, and at the time you feel you are free you are not really free. Everything is always ekarasa. Gnan is from the drishti of agnan. Gnan is from the drishti of agnan. There is a difference between gnan-agnan. If the bandhan is because of a lack of proper understanding it will be removed by prama.

Shankarji now explains the sadhana for Moksha.

Puraa raamaayane` raamo raavanam de`vakantakam,

hatvaa rane` ranashraalaadhee saputrabalavanhanam. 1. 26

Seetayaa saha sugreevalakshmanaabhyaam samanvita,

ayodhyaamagamadraamo hanoomatpramukhairvritah. 1. 27

Abhishikttah parivrito vasishthaadhairmahaatmabhih,

simhaasane` samaaseenah kotisooryasamaprabhah. 1. 28

Drashtvaa tadaa hanoomantam praanjalim puratah sthitam,

kritakaaryam niraakaanksham gnaanaape`kshanam mahaamatm. 1. 29

‘I will tell you about a very rare rahasya.’

This is a conversation between Sita-Rama and Hanumanji. Bhagwan Rama killed *de`vakantaka* - Ravana is a thorn in the flesh for the Devtas, so he is called ‘Devakantak’. If this is understood first in the adhyatma, it can be understood in the adhidaiva and adhibhoota. Then any mistake is noticed at once.

In the adhyatma, all our indriyas - the eyes, ears, nose etc - are Devtas.

What are the Devtas like?

The Devtas reveal to us the things that we don't perceive properly in their actual forms. *Divyanti prakaashayanti* - they show us the shabda, sparsha, rasa, roop, gandha etc. This is the work of the Devtas. The Surya illuminates the roop and the eye sees it. If the Surya is there and the roop is there, but what if the eye is not there?

A manushya causes dukha to his indriyas because of his ahankara. He puts himself bandhan. Thus, the Devakantaka is Ravana. Ravana depicts ahankara.

'Bhagwan Shri Ramachandra killed Ravana and came to Ayodhya with Sita, Lakshman and Sugriva.'

'*Ayodhyaamagamadraamo*' - Ayodhya is a place where there is no enemy left with whom to fight. It is a place of complete peace, equanimity and tranquility. '*Na yodhyaa na yoddhyo yasyaa saa ayodhyaa*' - the city in which there is nobody with whom there is a need to fight, quarrel. Beat, kill, or banish.

The Rig Veda also gives a description of the word *ayodhyaa*. '*Ashtachakra navadvaraa de`vaanaam puru ayodhyaa*' - Ayodhya is the city of the Devtas. It is established on eight chakras (circular objects) and nine gateways. This is the swarup of Ayodhya. It is in this Ayodhya that Bhagwan Ramachandra, Sita, and others stay.

'Shri Ramachandra's abhishek was done. Hanumanji is there, Vasishtha and other Mahatmas are there. Bhagwan Ramachandra is seated there on the throne of the hriday.

Ravana is the Raja of the fortress of activity, and Shri Ramachandra Bhagwan is the Raja of the Ayodhya.'

'Avadha' - meaning, 'a + vadha = where there is no vadha'. (Vadha means killing. Avadha is another name for Ayodhya.) In Avadha there is only *avadhaana* - meaning, devotion. And, that which is obtained after obtaining everything else, is Avadha - *avadhi asyaasti* - this is the Tattva of Avadha,

‘Shri Ramachandra is seated on the throne. Vasishtha and other great Rishis are there. Hanumanji stands with folded hands.’

What is Hanumanji like?

Kritakaaryam niraakanksham gnaanaape`ksham mahaamatim.’

Hanumanji has successfully achieved Shri Ramakrishna Bhagwan’s work - he is ‘kritakarya’. He has not person desires - he is ‘*niraakaankshim*’, free of desire, but he wants Gnan - *gnaanaape`ksham*’.

Gnan cannot be obtained unless a person has jignasa. Only a person who has a thirst for spiritual knowledge is eligible for getting Gnan, because the Gnan-amrita doesn’t stay for long in the hriday of a person who has no real desire for it.

Hanumanji had the desire for Gnan in his hriday. Now, what if a person wants to obtain Gnan but doesn’t have the capacity to understand? A person whose intellect is obtuse will understand about material things like clothes, notes, bricks and stones, etc. His intellect will not be inclined towards the Parameshwara.

I have seen a Sethji who is a good speaker on our Shastras. Jignasus would go to him and ask, with folded hands, about the Bhagavad-Tattva and the Paramartha-Tattva. They did so in order to please the Sethji, hoping to get employment in one of his many concerns. Their question did not arise out of a genuine desire to know; they arose from a wish to make an income. Such people don’t get Gnan. Only a person with a sharp intellect and an earnest wish for Gnan gets Gnan.

‘*Mahaamatim*’ - Hanumanji is highly intelligent, and he also has a great desire for Gnan.

Regarding Dharma there is a question about who is an *adhikaaree* - qualified person for Dharma. One is called an *arthee* - a person who wants something that can be obtained by doing Dharma. The second is *samarthee* - he should have the capacity to do what is needed for doing Dharma. The third is *vidvaana* - he should have a proper knowledge and understanding of the sadhan and how it will help him get what he wants. The fourth is, ‘*shaastre`na aparyudastah*’ - no objection should have been raised against his doing the Dharma he wants to do.

An objection or adverse comment spoils the plan. If I was about to go somewhere and somebody made an adverse comment, my grandfather and father would tell me to wait a bit, and then go. '*Shaastre`na aparyudastah`*' - if somebody tell you that you are not eligible for doing this ritual of Dharma, and you insist on doing it - perhaps due to excessive zeal or arrogance, or overwhelming desire - the Dharma becomes dushit.

These four points are essential factors for being an adhikari for doing Dharma.

The adhikari for Gnan is of a different kind. He is not an arthi, samarth, vidvan or aparyudasta.

Then what is he?

An adhikari for Gnan must have vivek. Vivek that is alert. Vivek means the ability to discriminate between what is appropriate-inappropriate, nitya-anitya, satya-asatya, dukha-sukha, etc. He should also have the capacity to give up the undesirable.

The first point is to have vivek and the second is to have vairagya. Vairagya enables us to bring into our jeevan the shata-sampatti - the six enriching qualities of shama-dama etc.

The bandhan of the sansara is then perceived to be a cause of dukha. A seeker of Gnan should yearn to become free of this bandhan.

After this comes *guroopasadana*, which means sitting at the feet of the Guru. It is the pole that steadies. Not going to the Guru is a sign of ahankara. People have abhiman for their vidya, buddhi, abhiman out of thoughtlessness, vichar, etc, but abhiman is there.

Vivek, vairagya, shata-sampatti and taking sharan of the Guru. '*Tadvignaanaartham sa gurume`vaabhigachchhe`t samitpaanih shrotriyam brahmanishtham`*' - the seeker of Gnan should go to his Guru with some suitable offering. The Guru must be a vidvan of the Shastras, and have nishtha in the Brahman.

Then the jignasu should do shravan. If he is able to grasp the Guru's upadesh by just doing shravan he does not need to make any further effort. If he is not able to fully comprehend his Guru's teaching he should do manan. If manan is done properly, but the mana lacks stability, he should do nididhyasana. After that he will get the sakshatkara of the Atma.

The meaning of this is that there are four sadhans on each side of the Gurupasadan. Gurupasadan is the axle. Vivek, vairagya, shata-sampatti and mumuksha are the first four sadhans, then Gurupasadan, and then shravan, manan, nididhyasana and sakshatkara. The chariot of Gnan moves on these nine wheels. Of these nine, the main is Gurupasadan, but Gurupasadan has to be in the center for the shama-dama to come first, and shravan-manan etc come after.

Raamah seetaamuvaache`dam broohi tattvam hanoomate`,

nishkalmashoayam gnaanasya paatram nau nityabhaktimaan. 1. 30

Hanuman is standing with folded hands. Shri Rama told Sita, 'Sita, give Hanuman the upadesh of the Tattva, of Tattvagnan.'

If there is even a whiff of abhiman - it may be abhiman for karma, bhava, dhyana, Samadhi, Yoga, or anything that makes a person that his 'I' is great, then that becomes superimposed on his 'I'. Such a person is not an adhikari for Gnan.

This is why Shri Ramachandra said, 'this Hanuman is stainless. There is no dosha in him. He is a suitable vessel for this Gnan. He also has bhakti for Me. So, give him the upadesh of this Tattva.' This was a great pleasure for Janakiji.

Every woman feels that it would be a pleasure to give a speech in public. Discourses by Shri Ramachandra were quite frequent, but Sitaji never gave a talk on anything. When Shri Rama told her to give upadesh it became clear to everybody that Sitaji has Tattvagnan; she is not uneducated in spiritual matters.

Tathe`ti jaanakee praaha tattvam raamasya nishchitam,

hanoomate` prapannaaya seetaa lokavimohinee. 1. 31

Janakiji said, 'very well; You have given me this command and I also feel that Hanumanji is eligible for Gnan.'

Then Sitaji told Hanumanji the actual Tattva of Rama.

Sitaji herself became a form of the Upanishad.

Hanumanji is prapanna - he is in Bhagwan's ashray. Here, Sitaji makes an unequivocal statement. 'I am the moola Prakriti.'

I remember that Vedichanda Poddar of Nagpur once took me to a Mahatma. The Mahatma stayed on a broad swing. There was some discussion on Vedanta, and then the Mahatma asked me, 'do you accept that the Mahavakyas are imperative for obtaining the anubhav of the Brahman, or not?'

I said, 'I believe firmly that the Mahavakyas are absolutely essential for Brahmanubhuti. The Brahman is sakshat aparoksha, but even so, He remains agnat. Agnan cannot be removed by any dhyana, Yoga or upasana. To remove agnan somebody has to speak and explain Tattvagnan to an adhikari of Gnan.'

'Yes,' he said. 'If you accept that satya is required, you are an adhikari for Vedanta. If you feel that the vakya is not essential, you are still a Yogi, an upasaka, or a Dharmatma. The Mahavakyas like Tattvamasi are absolutely imperative for obtaining the Gnan of Vedanta. Nobody can be a Vedanti without accepting this. A person who doesn't accept the Mahavakyas is an enemy of Vedanta - he can even eliminate the Vedanta Sampradaya.'

Raamam viddhi param brahma sachchidaanandamadvayam,

sarvopaadhivinirmukttam sattaamaatramagocharam. 1. 32

'Hanuman! This Rama is the sakshat Parabrahm!'

This is said in the words of the Vedantis. Each word of this has a detailed description of considerable gravity. That, which has no fragmentation of any kind is called the 'Brahman'.

Parichchhe`dasaamaanyaatyantaabhaavopalakshitah punah brahmatvam.

'Parichche`da saamaanya' means, the things that are broken up in different ways. That which has an absolute absence of absolute non-presence, is called the 'Brahman'.

And, this Sacchidananda - Sat does not mean 'to be', 'to exist.' Sat means, 'is'. 'To be' indicates something that changes. Nothing that is subject to change is Sat. In Sanskrit, the word 'bhavna' is used. 'Bhavati' means, it changes within itself. The Ishwara is not 'bhavati' - He is 'asti', He is the Sat - *'asteeti sat'* - He IS.

Astitvopalabdavyah tattvabhaave`na bhaarata,
astitvopalabdhasya tattvabhaavah praseedati.

He is.

And, chit means - *che`tati svayam prakaashate`* - the one who illuminates everything in needed. The one who is illuminated is also needed.

How is He?

He is svayam-prakash. *Che`tati* - the dhatu (primary substance) is akarmaka. It is inactive. *Chinaanti* is a sakarmaka dhatu; it is active, the one who chooses. *Che`tati prakaashate`* is akarmaka.

The question is not whom it illuminates. It is the swarup of consciousness to reveal what is. Anand means, unlimited aishwarya. *Niruttara* means, nothing is better than this. This is its vastness and grandeur. *Advayam* means absence of duality. There is no other. What is *dvaya*? This is very interesting.

People read books on Vedanta as though they were reading story books. They will not understand Vedanta; that is very clear. Vedanta cannot be grasped properly by studying it on your own. When it is said that Tattva means advay-Gnan - this has been clarified beautifully in the Bhagwat. *'Gnaanamateendriyam'* - Gnan that is beyond the scope of the indriyas.

Vadanti tattvavidastattvam yattajgnaanamadvayam,
tattvavidastattvam vadanti kim tat yat advayam gnaanam.

What is the meaning of the word 'advay' here?

There are two variables in Gnan. One is the 'idam' and the other is the 'Aham'.

Gnan became the gnata when it saw the pot. And, with the help of Gnan and the pot became the gneya when the gnata got its Gnan.

So, what the true Gnan is, is the advay in which the pot that is the gneya, and the jeeva who is the gnata of the pot, are both not born - advay. That, in which there is no gnata and no gneya. Free of the differences of gnata-gneya and the self-effulgent Tattva that illuminates, is what is called the advay-Gnan.

'Sarvopaadhivinirmukttam sattaamaatramagocharam - something is evident.

It is evident, but by which upadhi does it become evident? Upadhi means something kept close by, which spreads its attribute on to the other object. Upadhi means, *upasthitvaa aabhakte`* - for example, if you place a red flower next to a mirror the mirror will reflect the flower's color and look red.

There is no upadhi in the Paramatma, so how does the perception of an upadhi come into it? Our Atma is our Aham, and that which is very close - *upa* - to it is the antahkarana. The antahkarana places its kartritva, bhoktritva, karma, bhoga, etc in the Atma.

When we see the antahkarana glimmering in the advay-Tattva without having any real existence, then it gets removed.

'Sattaamaatramagocharam' - this is pure satta - it is not sakriya, it is nishkriya. It is not savishesh, it is nirvishesh. It is the agochara-Tattva. In simple terms, the advay-Tattva is pure existence. It is neither active nor inactive. It is not with attributes, nor without them. It is an agochara-Tattva because it is beyond the scope of the indriyas, beyond the field of perception.

Anandam nirmalam shaantam nirvikaaram niranjanam,

sarvavyaapinamaanam svaprakaashamakalmasham. 1. 33

What is this Parameshwara?

He is anant. A manushya's greatest prema is for his own self. You can see this if you want. A manushya is prepared to let go of his shareer with the thought that this will put an end to his dukha. As long as he gets sukha all is well, because sukha is our Atma.

'Nirmalam' - the Atma has no malinata of any kind in it. A man may be asleep - whether in a katha or outside - but if you ask whether he had dozed off he will deny it vehemently. This is because his swarup has no sleep - no *nidraa* - but he had indeed reached a state of sleep, even though he is loath to admit it.

Why is a manushya so reluctant to admit his doshas? If you tell somebody that he is an adulterator or a thief, he will refute it at once.

Why does he do this?

The fact is that the nirdosha Atma is within him, and it casts a reflection of its swarup, which is free of any dosha. This makes the person feel that there is no dosha in him, that he is nirdosha. This makes him unwilling to accept that he has any dosha.

This Atmadev is anand. He Himself is the param premaspad. There is no malinata in him. He is shanta. The Atmadev is not concerned with the coming and going of the sansara. *'Nirvikaaram niranjanam'* - there is no vikar in Him. Had there been vikar in the Atmadev, who would be the sakshi of the vikar?

Let me talk a little about Vedanta today, because I seldom talk on Vedanta in public. This Atmadev is nirvikar. The shareer was a child, it became a man and then it grew old. But did the Atma ever go through these changes? There was no vikar in the Atmadev. Anger came so many times and went away, desires came and went away, greed came and went away. Why didn't the Atmadev go with them? He could also have gone when kama, krodha and lobha went!

No! *'Nirvikaaram - na rite` syaad vikriyaam dukhee saakshitaa kaa vikaare`na'* - the Atma cannot become dukhi unless vikar comes into it; and if the Atma becomes vikari, who will be the sakshi of the vikar? Therefore, *vikriyaa sahasraanaam saakshaadaham vikriyaa*. The Atma is the sakshi of the thousands of vikars of the

buddhi and thus, it is nirvikar. *Dukhee yadi bhavē`d aatmaa kah saakshee dukhino bhavē`t.*

People say, 'I became dukhi.' I must have thought, and said, thousands of times that I became dukhi, but today I can't even remember being dukhi. That day I lamented that the dukha wouldn't go, and that I could not bear any more dukha, but today I don't even remember the dukha. I am the same as I was then. Neither did the dukha stay nor did my feeling of being dukhi stay. Dukha, and the feeling of being dukhi, keep coming and going. If some thought comes into your mana you should think that there will be nothing in future. You should remain silent. This is an excellent principle of the Ramayana. This shloka is given, not once, but four times in the Valmiki Ramayana:

*Kalyaani bata gaathe`yam laukikee pratibhaati me`,
e`ti jeevantamaanando naram varshashataadapi.*

'This adage is absolutely true. It gives kalyan. Don't get carried away in a surge of emotion; it can turn into a flood or a ripple, or a storm. You just stay alive - *e`ti jeevantamaanando naram varshashataadapi* - if you stay alive anand will come into your life, even if it takes a hundred years.'

So, don't become dejected. Don't do negative chintan. The Atma is nirmal, shanta, nirvikar and niranjan. It is nirmal anand. The meaning of the word 'niranjan' is also *avyakta* - not manifest. It is not an anand that can be experienced by the indriyas. *Anjyate` iti anjanah anjanaat nishkraantah niranjanah.* 'Aje`ta iti' - this can also be *ajyate` ane`na* - *ajyate` ane`na iti anjanam* - people put anjan - lamp black - in their eyes to enhance the beauty of the eyes. Which anjan will they apply to the Paramatma's eyes, to enhance their beauty? Oh my brother! His eyes are so sharp-edged and dark-edged that there is no need to apply anjan.

Anjan means Maya. Anjan means mal - impurity. Anjan means *kajjala* - soot. There is no such alien thing in the Paramatma. '*Sarvavyaapinamaatmaanam svaprakaashamakalmasham.*' The Paramatma is sarva-vyapi - He pervades everything. When you read '*sarva-vyaapee*' on your own you don't comprehend it fully. I am telling you something very simple. The different Darshans give different

connotations to words. The meaning of 'sarva-vyapi' is also used differently. How will you know this unless it is clarified to you?

The Arya Samajis believe the Ishwara to be sarva-vyapi and so do the Christians. People who read and ponder on their own think that just as the word 'sarva-vyapi' is the same in all the Darshans, it would be the same in Veda-Vedanta, but that is not the case.

If you put an iron ball into a fire it will turn red like fire, it will become the form of fire. Fire pervades the iron ball. The iron ball is vyapta with fire; the fire has pervaded the iron ball and become ball-shaped. The fact is that the ball is separate from the fire.

The principle of Vedanta is not like this. It is like the clay in the pot that is made of clay.

'Sarvamoortasanyogitve`na vibhutvam' - is it vibhu to be merged into a form?

No.

'Sarvopaadaanatve`na vibhutvam - sarvam khalvidam brahm' - everything is the swarup of the Paramatma. The Paramatma is everything. He is the thousands of pots and He is also being the pot.

Who?

'Mritikaa' - the clay itself. This is explained beautifully in the Shrimad Bhagwat.

'Jaativyaktivibhaagoayam yathaa kalpitah - yathaa vastuni mridavastooni jaati - vyakti-vibhaage` - ghata - ghatatvavibhaagahkalpitah - just as pots are made of clay, and the pots are of different shapes. The fact is that there are no pots in clay, nor does the clay have any association with the forms of the different pots. In no way is the clay associated with the pots. In the same way, this Paramatma is sarva-vyapi. That means, none of the things that exist have been molded in Him; nor is He the weight in them. There is no one in Him who is separate from anything else - He is all that exists.

From the drishti of Vedanta the meaning of each and every shabda is different from its meaning in the Nyaya Vaisheshik Darshan. It is also different in meaning in the Sankhya Yoga. These are different systems, separate Darshans.

People who do not have a Guru become confused because they read these books on their own. They mix up Nyaya-Yoga with Vedanta. How will they understand the finer differences?

The Parameshwara is sarva-vyapi. Who is He? *'Svapraakaashamakalmasham'* - He is the Atma! The Atma is the one who sees the stree, the purusha, the house, etc in the jagrit avastha. *'Ya aapnoti - yadaapnoti'* - it is He who creates and He who sees the imagined srishti of the svapna avastha. It is He who sees the nivritti of everything in the sushupti avastha. And, He remains one!

The 'I' who saw the dream and the 'I' who slept soundly is the same 'I' as the one who is awake. He, who sees the vikshep in the jagrit avastha, creates a new srishti within himself when he is in the svapna avastha, and destroys everything in the sushupti avastha. And, his name is the Atma. *'Aapnoti aatmaa'*. *'Aadatte` iti aatmaa.'* *'Atti iti aatmaa.'* *'Atanti iti aatmaa.'* *'Yachchaasya santato bhaavah tasmaadaatme`tikathyate`'-* if you hear the word 'Atma' in some story or lecture and remember it vaguely, you will not understand it.

So, this is the sarva-vyapi Atma who sees the waking state, the dream state, and the deep-sleep state. This Atma is svaprakash; it needs no external source of illumination to be perceived. It pervades every avastha, and it is one.

The Atma has no need to borrow light from the Surya, Chandrama or the powerhouse. *'Akalmasham'* - this Atma does not malfunction if the machine gets spoilt, it is akalmash; there is no stain of sin in the Atma.

Maam viddhi moolaprakritim sargasthityantakaarineem,

tasya sannidhimaatre`na srijaameedamatandrita. 1. 34

Sitaji said, 'This is Rama. What am I? I am the moola Prakriti. Sarga (Creation) is done by me. With the proximity of Rama I create this whole world.'

*Tatsaanidhyaanmayaa srishtam tasminnaaropyate`abudhaih,
ayodhyaanagare`janma raghuvanshe`atinirmale`. 1. 35*

It is with Rama's proximity that I have created this world, but agnani people attribute its creation to Rama. Rama is the so-called imagined creator but the fact is that it is I who am responsible for it.'

Once, a pati-patni quarreled over their son. 'Whose son is he - yours or mine?' asked the pati. The patni came forward strongly. 'Have I kept him in my womb for nine months or have you?' she demanded. 'He is my beta!' In the same way, Janakiji says, 'this srishti is my creation, not Rama's. It was because of me that Rama was born.'

The Adbhut Ramayana has a story that after Ramachandra won the war and killed Ravana and they returned to Ayodhya, Ramachandra would tell Sitaji every day, 'for your sake I killed Bali. For your sake I gathered an army of monkeys. For your sake I built a bridge over the sea to go to Lanka. This is how I killed Ravana and the other Rakshasas for your sake. I have so much prema for you! Just think of all the things I have done for you.'

Sitaji got bored of hearing this every day. One day she told Ramachandra, 'I have heard that there is one more Ravana, called Maha-Ravana in another place apart from this Jambudvip of ours. He is extremely powerful. So, go and kill that Maha-Ravana the way you killed Lanka's Ravana.'

'What is so impossible in this?' asked Ramachandra. He ordered the Army to get ready at once. When Maha-Ravana heard that Rama was coming to kill him, he did not interrupt his puja. He placed an arrow on his bow and shot it. That one arrow carried Sugriva to Kishkindha, Vibhishan to Lanka, and Ramachandra to Ayodhya, along with His chariot.

For the second attack the Devtas and the Army of Janakpur joined forces with Shri Ramachandra's Army. Once again a single arrow successful sent all the people to their respective lands. Vasishtaji accompanied Rama on the third attack but the same thing happened for the third time.

‘Next time, take me with You,’ Sitaji told Ramachandra. This time, too, all the other chariots were dispatched in the same way, but the chariot on which Sitaji sat with Ramachandra did not fly.

Maha-Ravana got up from his aradhana. ‘Let me go and see what is on Ramachandra’s chariot that prevented it from flying,’ he said. He came to the battlefield in his chariot. Ramachandra fought with him. Ravana wounded Ramachandra and He fell on to the ground unconscious.

Sitaji was enraged. She took up a sword and attacked Ravana. Ravana fought back valiantly, but Sitaji killed him. Then she said, ‘if I am a true pativrata, let Rama come back to life.’ Rama came back to life and they returned to Ayodhya. After that day, Ramachandra never again told Sitaji about all the things He had done for her sake!

The topics given in this granth are described after this, but not in a list. The charitras of Ramachandra are mentioned, ‘these are the right conduct of Ramachandra.’

Ayodhyaanagare`janma raghuvanshe`atinirmale`.

Ramachandra was born in the city of Ayodhya.

‘Where?’

He was born in the extremely nirmal vansha of Raghu.

The excellence of people born in this lineage is the excellence of the whole clan.

Shaishave`abhyastavidyaanaam yauvane`vishayaishinaam vaadhakya munivritteenaam yoge`naante`tanutyajaam` - the virtue of the Raghuvansha clan is that every child spent his childhood studying. When he became an adult he enjoyed the pleasures of the sense objects. When he reached old age he lived according to the rules of the Vanaprastha Ashram, and when it was time to give up his shareer he established himself in Yoga. This excellent lifestyle was the routine for every person born in the lineage of Raghu. It was in this excellent lineage that Ramachandra was born.

Was Ramachandra actually born?

‘No,’ said Sitaji. ‘I showed Ramachandra as being born.’

E`vamaadeeni karmaani mayaivaacharitaanyapi.

‘Rama was not born, but I showed that He was born.’ This is what is meant.

So, Rama’s being born in Ayodhya as the son of Dashrath and Kausalya. Dashrath is the form of the mana and Kausalya is the form of buddhi.

Drishyate` tvagrayaa buddhyaa sookshmayaa sookshmadarshibhih - a person gets darshan of the Paramatma with a buddhi that is ekagra and sookshma. The mana is the nimitta-karana; it is the cause that is also the instrument. Dashrath is the assisting cause of Rama’s birth.

How could Rama be born had Dashrath not been there? It was Dashrath who did the Yagna, homa, etc. However, Rama’s birth was through Kausalya, not through Dashrath.

In the same way, Vasudev is an assisting cause and Devki is the principal cause in the birth of Shri Krishna. *Drishyate` tvagrayaa buddhyaa sookshmayaa sookshmadarshibhih* - it is with the sookshma pragna that the Paramatma’s darshan is obtained. The Paramatma is *kalpita* - He is imagined - and His darshan is obtained by the kalpana of the mana. The darkness of bhram is removed by the buddhi, and prema enables the sakshatkara of that shuddha Parameshwara.

Vishvaamitrasahaayatvam makhasamrakshanam tatah,

ahalyaashaapashamanam chaapabhango mahe`shituh. 1. 36

Shri Ramachandra assisted in protecting Dharma, for the Yagna done by Vishwamitra.

Bhagwan’s anugraha arises here. ‘*Ahalyaashaapa-shamanam* - it destroys the shaap given to Ahalya.

These stories will come in the Ramayana in different forms. Bhagwan freed Ahalya from the shaap she had been given, and He broke Shankarji’s dhanush.

*Matpaanigrahanam pashchaadbhaargavasyu madakshayah,
ayodhyaanagare`vaaso mayaa dvaadashavaarshikah. 1. 37*

‘Rama accepted my hand - *paanigrahan* - and got married to me. He destroyed Parashuram’s abhiman. Parashuram had become intoxicated by his own prowess. After that we stayed in Ayodhya for twelve years.

*Dandakaaranyagamanam viraadhavadha e`va cha,
maayaamaareechamaranam maayaaseetaahritistathaa. 1. 38*

We went to the forest called Dandak. Rama killed Viradh who was not easy to kill. It needed great learning to destroy this Asura because he was no ordinary Asura who could be killed with a bow and arrow.

The mrityu of the Maya-Marich - the Rakshasa who transformed himself into a golden deer using Maya took place after that.’

Marich was actually a bhakta of Rama. In the Adhyatma Ramayana everybody is said to be Rama’s bhakta. Some people say that the arrow Ramachandra had shot Marich with, when protecting Vishwamitra’s Yagna, had killed both Marich and Subahu. This is the impression we get when we read the Bhagwat. Marich’s shareer had been destroyed, but he descended to earth, taking an avatar with the help of Maya. He would become agitated at the sound of the syllable ‘r’ - as in Rajya, ratna, ramani, ratha, etc. Tears would flow from his eyes.

Ravana told Marich to accompany him and lure Rama away from the Ashram so he could abduct Sita. ‘You will get Ramachandra’s darshan and be killed at His hands,’ he told Marich. Marich consented to go with Ravana, thinking that this would be a great good fortune for him.

Goswami Tulsidasji has also written, ‘*antara pre`ma taasu pahichaanaa`*’ - Ramachandra recognized the prema in Marich’s hriday. This is despite the lowly behavior of Marich in helping Ravana to abduct Sitaji.

There is a description in the Kurma Purana that Agni Devta came to Ramachandra and prayed to Him, ‘Prabhu, You want to do all this leela now, so please give Sitaji

in my care for now. She will stay with me.’ So, the real Sita stayed with Agni Devta and the Sita abducted by Ravana was a Maya-Sita.

Sita is the form of shanti. She is the form of Brahm-vidya. She is never conquered by ahankara. She always stays with Ramachandra. Ravana can never take her away from Him.

Jataayusho mokshalaabhah kabandhanasya tathaiva cha,

shabaryaah poojanam pashchaatsugreeve`na samaagamah. 1. 39

Ramachandra gave Moksha even to Jatayu. Jatayu had done a great work. Shri Ramachandra did not bother about his caste, whether he was of one of the Brahmin clans like Kanyakubja, Saryuparin, Gauda, or Sanadhya.

‘*Geedha adhama khaga amisha bhogee*’ - a lowly vulture who ate meat! Was it a virtue to eat meat? However, Jatayu gave up his shareer for Rama. This is where the Bhagavat-Dharma manifests. ‘*Gati deenhi je`hi jaachaka jogee*’ - Ramachandra gave Jatayu the auspicious realms after death, even though he was of a lowly group who ate lowly food.

When we see the other forms of the Bhagavat-Dharma, we see how the gwaal-baal followed their calves into the mouth of Aghasura who came in the form of a giant serpent. We see how Krishna Bhagwan followed them. ‘I go where My bhaktas go.’ All that is very well, but how did Aghasura, who symbolizes paapa, get Moksha? Aghasura didn’t even know that there is any Parameshwara. He had never said a prayer in his life, nor had he done any punya. Just as Ajamil’s kalyan was done because he took Bhagwan’s name, as he called his son who was named Narayana, Aghasura’s kalyan was done by Shri Krishna’s walking into his mouth.

What was there in Putana? Did she have any desire for bhakti? Did she want Dharma or want to do Yoga? After all, what is it that Putana wanted? Did she believe in Bhagwan? Did she go with prema to feed milk to the baby Krishna? ‘*Gayee maarana pootanaa*’ - Putana went to kill Shri Krishna. She did not think that He was the Ishwara. She had done no Yagna-Yaag or upasana, nor had the feeling of doing Dharma arisen in her. Here, there is no Dharma done by a jeeva.

Bhagavat-Dharma means the Dharma created by Bhagwan. Bhagwan creates Dharma for some people the way He did for Putana and Aghasura.

Raja Nriga had done a lot of Dharma, yet he had to born as a chameleon, because he had not done it with Bhagwan's ashray. Gajendra had to born as an elephant because of the aparadh he had done. Even there, Bhagwan came and gave him Moksha. It is an *aavirbhaava* - a manifestation of the Bhagavat-Dharma – to come and save an offender who was in the form of an elephant. Ajamil called out to his son whose name was Narayana, when he was close to death, and this became the cause of his kalyan. In the same way, Aghasura took the cowherd boys into his mouth to chew them up and got kalyan because Bhagwan went, Himself, into his mouth.

Sakridyadangapratimaaantaraahitaa manomayeem bhaagavateem dadau gatim.

Bhagwan is such that He gives Moksha to even Jatayu. He even gives Moksha to Kabandh. You know that the Rishis would come to get Bhagwan Ramachandra's darshan, but Bhagwan Ramachandra's innate modesty left Him untouched by His own greatness. He greeted every visitor with a smile and pleasant words. He did not wait for the other to speak, as is the etiquette when a person of a lower status comes to a person of a higher status. Ramachandra was '*poorvaabhibhashee*' - the first one to speak.

Ramachandra went to Shabari's Ashram, even though many Rishis told Him not to. You read in the Ramcharitamanasa how Ramachandra gave an upadesh to the people of Ayodhya and to Hanumanji. He derived anand when He went to Shabari's Ashram. Shabari began to speak about how lowly she was.

'Adhama te` adhama adhama mein naaree, tina mahan mein matimanda ganvaaree.'

(I am the lowliest of the lowly a woman, and a rustic.)

All right, tell me; had Shabari indeed been as lowly as she said, what will Ramachandra's greatness be? He Himself went to her Ashram and spent some time

there with this 'foolish, impoverished, lowly' old woman! He did not like her demeaning herself in this way, so He stopped her by saying, 'listen! Listen to Me.'

If someone does Bhagwan's puja, does His dhyana, takes His name, and Bhagwan stands before him, and even then the person goes on and on about their own inadequacies, it is more than Bhagwan can bear.

'I will tell you about bhakti,' said Ramachandra. 'I am giving upadesha to you. Listen carefully.'

Shabari sat at Bhagwan's feet, with folded hands, eager to listen to Him. Ramji began to speak. What did He say?

Prathama bhagati santana kara sanga, doojee rati mama katha prasanga.

Gurupada pankaja se`vaa teesaree bhagati amaana,

chauthee bhagati mama guna gana karahi kapata taji maan.

(The first bhakti is to associate with Sants. The second is to love to listen to My katha. The third is to serve the Guru's lotus-feet without pride. The fourth bhakti is to chant My name without having any deceit in the mana.)

Shabari was not a jignasu, but even so, Ramachandra gave her this upadesha of the nine types of Bhakti.

'Yes, Maharaj,' said Shabari.

'Listen, Shabari, *nava mahan jaa kahai e`kau hoyee* - if a person has even one of these nine kinds of Bhakti, he is very dear to Me. You talk of being adham? Whether a woman or a man, or any other jada or chetan object, a moving or unmoving object, he is very dear if he has any one of them, Shabari. And you have all the nine kinds! You are *bhaaminee, priyaa* - a lady very dear to Me.'

Shabari said, 'Maharaj, this is Your magnanimity.'

Ramachandra said, 'this is not My magnanimity, Shabari. *Sakala prakaara bhagati dridha tore`* - all nine kinds of bhakti are settled firmly in your hriday. You are not

the adham of the adham at all! You are neither lowly nor impoverished.' Thus, Bhagwan went Himself to Shabari's hut and honored her.

After this, Ramachandra became associated with Sugriva. This is the Ramayana, filled with sharanagati. Raja Dashrath took the sharan of Kaikeyi, and Kaikeyi took the sharan of Manthara. When Bhagwan came to Kishkindha Hanumanji told Him, 'Sugriva is my King. He is the son of a Royal family.'

Even here you will observe Ramachandra's complete lack of abhiman. When Hanumanji suggested He should go with him to meet his King, Ramachandra agreed immediately. In Valmiki's Ramayana, it is written, '*Sugreevam sharanam gatah.*' Bhagwan took Sugriva's sharan. In none of the three worlds will you find a Sahib, a Swami, a Bhagwan who is such a bhakta-vatsal?

You people talk about greatness? And here - '*paanim nipeedayaamaasa*' - Ramachandra held Sugriva's hand and pressed it hard in friendship. Not only that, He allowed Sugriva to test His strength, to assure him that He was stronger than Bali. '*Dundubhi asti taala dikaraaye*' - Ramachandra threw, with His big toe, the huge pile of Dundubhi's heavy bones, and pierced seven tal trees with a single arrow. Where else will you find such a tahkur?

After establishing a friendship with Sugriva -

*Vaalinashcha vadhah pashchaatseetaanve`shaname`va cha,
se`tubandhashcha jaladhau lankaayaashcha nirodhanam. 1. 40*

*Raavanasya vadho yuddhe`saputrasya duraatmanah,
vibheeshane`raajadaanam pushpake`na mayaa saha. 1. 41*

*Ayodhyaagamanam pashchaadraajye`raamaabhishe`chanam,
e`vamaadeeni karmaani mayaivaa charitaanyapi,
aaropayanti raame`asminnirvikaare`akhilaatmani. 1. 42*

Bali was killed after this. The search for Sita was undertaken. A bridge was built over the sea to Lanka. The siege of Lanka took place and Ravana was killed. There was a mass killing of Ravana's clan and supporters and Vibhishan was crowned King of Lanka. Then Rama went with me to Ayodhya on the Pushpak viman, where He was crowned on the throne of Ayodhya.

What was all this? All this was done by me.'

The vyavhar of the sansara is all for the patni, by her doing. The purush is asanga - 'asangoayam purushah'. The Shrimad Bhagwat says - 'yayaa pusaam matirdhritaa' - when Bhagwan first created the male of the manushya species, he showed no interest in interacting with anybody. Then He created the female. She tugged at the purush's buddhi and involved him in vyavhar. When this was the case with the jeeva, it is obvious that the Paramatma doesn't have any interest in vyavhar, unless induced by Maya. It is the Primordial Mother, the Jagat-janani Jagadamba herself who does all the vyavhar. It is she who makes the Paramatma her pati and makes Him somebody's son. She makes Him a Raja and makes Him wander in the forests. Everything is done by her.

See the connection with Vedanta. Janakiji said:

Raamo na gachchhati na tishthati naanushochatyakaankshate` no na karoti kinchit,

aanandamoorttirachalah parinaamaheeno maayaagunaananugato hi tathaa vibhaati. 1. 43

I don't understand what you are saying, Devi. How is it that everything was done by you?

Janakiji said, 'neither does Rama walk nor does He stand still. He never grieves and He never desires anything. He does not give up anything, and He doesn't do anything. He is anand-murti, unmoving. There is no kind of parinam in Him - no change and no conclusion. He merges with the gunas of Maya and seems to do everything according to her play. This Rama remains unchanged and presents Himself as the variables as dictated by Maya. Everything done by Him is her play.'

After explaining this Janakiji became silent.

Tato raamah svayam praaha hanoomantamupasthitam,

shruru tattvam pravakshyaami hyaatmaanaatmaparaatmanaam. 1. 44

Shri Ramachandra looked at Hanuman who was standing before them with folded hands. He knew that Hanumanji was a true jignasu. He said, 'Hanuman, come; I will explain the Tattva of all three - the Atma, the anatma and the Paratma.

Paratma means the Paramatma. The Atma means the pratyagatma jeeva. The anatma means the drishya, and the Paramatma means the one Atma in all the individual pratyagatma jeevas who seem to be separate.'

See His method of explaining!

Aakaashasya yathaa bhe`dastrividho drishyate` mahaan,

jalaashaye` mahaakaashastadavachchhinna e`va hi,

pratibimbaakhyamaparam drishyate` trividham nabhah. 1. 45

'The akash is seen in three ways. One is the water stored in the paripoorna maha-akash in this *jalaashaya* - this water-body - then, to the extent this jalashay is there it is in the '*jalaashayaavachchhinna aakaasha*' - the akash that is not separate from the jalashay. Then there is the reflected akash in the lakes etc. They seem to be very deep. It seems as though the clouds are floating about in the water. Stars and heavenly bodies are seen in it as well.

The first maha-akash is all-pervading. The second is limited to the area of the jalashay, and the third is the reflection of the akash in water. Thus, three kinds of akash are perceived.

Buddhyavachchhinnachaitanyame`kam poornamathaaparam,

aabhaasastvaparam bimbabhootame`vam tridhaa chitih. 1. 46

Our buddhi is like a jalashay, but it can only be experienced in the form of the ahamartha - the 'ego' or the 'I'. There is no joy in experiencing it in a paroksha form.

The second point is that the scope of the buddhi - the ansha of the chetan, in which chetan enters - is called the jeeva. And, He who is one in all the jeevas is called the Paramatma.

That, which is reflected in the buddhi, is the karta and bhokta and the one to go to Swarga-Narak. So long as the manushya believes this to be his 'I', he is subject to paapa-punya, sukha-dukha, Narak-Swarga, coming-going, being dependent, etc. The one whose 'I' has risen above these is the sakshi of the buddhi. It is the akash that is not separate from the buddhi; there is no buddhi that creates divisions. The buddhi that shows separateness is Maya.

Then?

Then, there is only the Paramatma, nothing but the Paramatma.

Saabhaasabuddhe`h kartritvamavichchhinne`avikaarini,

saakshinyaaropyte`bhraantyaajeevatvam cha tathaabudhaih. 1. 47

The buddhi that is attached to the false appearance - the *aabhaasa* - of the sansara is the karta and bhokta and the one who goes to loka-Paraloka.

You can understand buddhi to mean the antahkarana that has caught hold of the abhasa of the Atma, the Paramatma, which is the jeeva. This false appearance gets superimposed on the non-dual, indivisible, nirvikar sakshi because of bhranti. Agnani people believe this to be the jeeva that is their Atma, and blunder around in the sansara.

Aabhaasastu mrishaa buddhiravidyaakaaryamuchyate`

avichchhinnam tu tadbrahma vichchhe`dastu vikalpitah. 1. 48

The abhasa is mithya. Because of not knowing the Paramatma the buddhi shows the sansara as real. Avidya is the karya (this sansara). The Brahman is avachhinna - it cannot be fragmented. The perception of separate objects is due to the bhranti of the buddhi that shows multiplicity.

Avichchhinnasya poorna`na e`katvam pratipaadyate`

tattvamasyaadivaakyaishcha saabhaasasyaahamastathaa. 1. 49

The swarup of the avachhinna Atma is the sakshi. It is one with the poorna Brahman. 'Tattvamasi' and other Mahavakyas show that the sansara is ahankara merged with abhasa. This ahankara - the 'I' - gets Tattvagnan and this whole srishti is explained for it.

E`kyagnaanam yadotpannam mahaavaakye`na chaatmanah,

tadaavidyaa svakaaryaishcha nashyatye`va na sanshayah. 1. 50

The Gnan that the Atma and the Paramatma are one is given by the Mahavakyas. This is not easily understood because it is not given in any other majhab or Shastra. The buddhi of different people is filled with the different sanskaras of their separate majhabs. The greatness of Gnan is accepted in the principle that a manushya's bandhan is because of agnan, and Mukti can be obtained only by Gnan. No other majhab accepts this principle; it is unique to the Veda-Shastra.

The Vedas say that that, which is perceived because of agnan is false. The stump of a tree is thought to be a ghost in the dark, because you don't know that it is merely a tree-stump. All the things that are perceived due to lack of Gnan are false. That which is removed by Gnan never really existed.

As soon as a person comes to know that what he feared was a ghost is actually the stump of a dead tree, the ghost is negated. There was no ghost, but the illusion of its presence was removed by the knowledge that the form seen was just a tree-stump and nothing to be afraid of.

In the same way, Gnan about the Paramatma removes the sansara, the beliefs of Narak-Swarga, paapa-punya, karta-bhokta, etc. Whatever is removed by authentic knowledge is called the *pramaana-vibhaaga* - the department of establishing the truth.

Generally, people are workers for the *nirmaana-vibhaaga* - the department of development and manufacture. Very few people travel on the path of the praman-vibhag. People say, 'until we have done something, and something is made.' This method of praman is such that our work is done as soon as we get to know our Self.

As soon as the Gnan of the oneness of the Atma and Paramatma is obtained through the Mahavakyas, the person realizes that this oneness was there right from the start. Oneness is not made; it is not artificial. It is natural.

You know a man called 'Sohan Singh'. You go to another town and somebody points out the same man, saying, 'this is Mohan Singh.' The names are two, but the man is one. In the same way, when you say 'Atma' and 'Paramatma' the vastu is one even though it is called by different names. This is called *e'kya gnaana* - Gnan about the oneness.

Nothing called the 'jeeva' was ever created. It is avidya - meaning, agnan - about the jeeva that Gnan removes. The karya of agnan is bhram. Agnan is a different thing and bhram is a different thing. It is agnan when you don't recognize a rope, and it is bhram when you mistake it to for a snake. To not understand the basic form of something is agnan; to mistake it for something else is bhram.

To not understand the swarup of the Paramatma is agnan. To assume that He is the karta, bhokta jeeva is bhram. Bhram is the vritti of the karya, and this is called *adhyasa*. It is a false appearance that stays in the antahkarana. Agnan is the karana of the antahkarana and also the karana of bhram. When a person gets Tattvagnan his avidya is destroyed along with its karya.

*E'tadvignaaya madbhaktto madbhaavaayopapadyate`,
madbhattivimukhaanaam hi shaastragarte`shu muhyataam,
na gnaanam na cha mokshah syaatte`shaam janmashatairapi. 1. 51*

'When My bhakta gets this vignan'the word *vignaana* is also used in the Gita.

Madbhaktta e'tad vignaaya madbhaavaayopapadyate`

Who is an adhikari for Gnan?

'*Madbhaktta*'. That means, Bhagwan's bhakta is an adhikari for obtaining Gnan. And, '*e'tad vignaaya* - one who attains Gnan about the swarup of the Brahman as explained by Me.'

What happens after that?

‘Madbhaavaayaampapadyate’ - that bhakta is an adhikari for Gnan, who does Bhagwan’s seva and has prema for Him. Such a bhakta will be told all the most mystic secrets. Nothing will be kept hidden from a real premi, a true servant of Bhagwan.

So, a person who is a real bhakta of Bhagwan will immediately obtain bhava for Bhagwan. A person who is turned away from Bhagwan, knowing nothing about Him, with no prema for Him can never get Tattvagnan.

Actually, the Ishwara is such that if you know even a little about Him you cannot help having prema for Him. Even a general knowledge about Bhagwan’s greatness arouses bhakti for Bhagwan.

The Narad Bhakti Sutra says:

Na tatraapi maahaatmye` gnaanavismrityapavaadah.

Even in the Gnan of the gopis there was no impurity of forgetting Bhagwan’s mahatmya, which means that they were aware of His greatness all the time.

Na khalu gopikaanandano bhavaan akhilade`hinaamantaraatmadrik.

‘You are not the son of a gopi; You are the antar-Atma who abides in all. Laxmiji does puja of Your charan.’ The gopis have said this at least fifty times! Thus, even the simple milkmaids of Vrindavan had Gnan about Bhagwan’s greatness.

When you have Gnan about somebody’s mahatmya it is natural to feel prema for him. You also feel shraddha for him. And, when you have prema and shraddha, you also get to know about him and his greatness.

Gnaanasya paraakaashthaa saiva bhaktti prakeertitaa - the summit of Gnan is called bhakti and the summit of bhakti is called Gnan.

Those who are turned away from bhakti and fallen into the pit of the Shastras - ‘read this and read this’ - and have becomes unconscious - *‘shaastragarte`shu*

muhyataam' - na gnaanaam na cha mokshah syaatte`shaam janma satairapi - will get neither Gnan nor Moksha even if they go through hundreds of births.

Idam rahasyam hridayam mamaatmano mayaiva saakshhatkathinam tavaanagha, madbhaktiheenaaya shathaaya na tvayaa daatavyamaindraadapi raajyatoadhikam. 1. 52

Bhagwan Shri Ramachandra said, 'this is the hriday of My Atma. It is My rahasya, and I am telling you about Myself. Nishpaapa Hanuman! A person who is without bhakti for Me is a rogue. He should never be told about this rahasya, because he will misuse this Gnan.'

A worldly person uses Gnan for selfish purposes and for bhoga. A tightfisted rogue understands even better than the Ishwara, how to use knowledge for personal profit. He holds on to it tightly.

What you have to see, is what is important to you. Is it the Gnan of the mahan Ishwara or is it His bhakti, or is it some object of the senses you are holding on to? This is Gnan that should never be given to anybody who is engrossed in the things of this sansara. This is Gnan that is far greater than the Rajya of Indra! It should never be told to a deceitful person who wants worldly riches.

In the Gita, Bhagwan gave the upadesha – 'sarvadharmam parityajya - give up even the instituted religion.'

Idam te`nastapaskaaya naabhakhtaaya kadaachana, na chaashushrooshave`vaachyam na cha maam yoabhyasooyate`. 18. 67

Ya imam paramam guhyam madbhaktte`shvabhidhaasyati, bhakttim mayi paraam kritvaa maame`vaishyasanshayah. 18. 68

'Don't speak of this to anybody who is not a tapasvi. Talk about it only to a person who is My bhakta.'

That means, only a person who has prema for Bhagwan should be told Bhagwan's rahasya, since only such a person is an adhikari for this Gnan.

Shree mahaade`va uvaacha

E`tatte`abhihitam de`vi shreeraamahridayam mayaa,

atiguhyatamam hridayam pavitram paapashodhanam. 1. 53

Saakshaadraame`na kathitam sarvave`daantasangraham,

yah pathe`tsatatam bhaktyaa sa mukto naatra sanshayah. 1. 54

Brahmahatyaadipaapaani bahunjaarjitaanyapi,

nashyantye`va na sande`ho raamasya vachanam yathaa. 1. 55

Shri Mahadev told Parvatiji, 'Devi, I told you about the hriday of Shri Ramji. Sita and Rama told Hanumanji about it because he was a great bhakta. This is something to be kept hidden in the hriday. It is pavitra. It cleanses the paapa of a person. Bhagwan Ramachandra Himself explained this compilation of the essence of the Vedas. A person who does paatha of this every day with prema will become Mukta. Even the worst paapa done over innumerable births will be destroyed. There is no doubt about this.'

Shri Ramachandra has said this:

*Yoatibhrashtoatipaapee paradhana paradaare`shu nityodyato vaa ste`yee
brahmaghno maatrihapitrivadhanirato yogivrindaapakaaree,*

*yah sampoojyaabhiraamam pathati cha hridayam raamachandrasya bhaktyaa
yogeendrailapyalabhyam padamiha labhate`sarvade`vaih sa poojyam. 1. 56*

See what a wonderful statement Shri Ramachandra makes.

The Vedantis stipulate that only such an adhikari gets Gnan.

Naavirato dushcharitaan naashaanto naasamaahitah.

(An adhikari for Gnan should not have worldly attachments. He should have no bad qualities, should not have an agitated mind, and not be scattered mentally.)

The Vedantis took this lofty position. How will a jeeva of a lower level get kalyan?

The fact is that a Dharma that does not take ahead those who are backward, and make stupid people more knowledgeable, is an incomplete Dharma. Such a Dharma will not endure. It will be destroyed, because there will more of those who are less intelligent, backward, and downfallen. Their numbers will ruin such a Dharma.

Dharma should be such that it does not demean the people who are morally corrupt, paapi, hungry for wealth and other men's wives, people who are thieves, killers of Brahmins and insult the Sadhus.

No, my brother, Dharma is actually for the people who are agnani, foolish, backward, and downfallen. Dharma is meant to uplift such people. These people should also be treated with respect. Awaken a wish in them to do the paatha of the 'Rama-hriday' with prema. '*Yogeendrainapyalabhyam padamiha labhate*' - then they will get the param-pada in this very life, which even great Yogis find difficult to attain.

The Second Sarga.

Prithivi's prarthana and Bhagwan's assurance.

Paarvatyuvaacha.

Dhanyaasmyanugriheetaasmi kritaarthaasmi jagatprabho,

vichchhinno me`atisande`hagranthirbhavadanugrahaat. 2. 1

Tvanmukhaadgalitam raamatattvaamritarasaayanam,

pibantya me`mano de`va na tripyati bhavaapaham. 2. 2

Shreeraamasya kathaa tvattah shrutaa sankshe`pato mayaa,

idaaneem shrotumichchhaami vistare`na sfutaaksharam. 2. 3

‘Parvatiji said, “He Jagatprabho! I am blessed! You have done me a great favor. The knot of doubt in my hriday has been severed by your kripa. You gave me the amrita of the Rama-Tattva – it was the prasad of your lips. My mana drinks it and thirsts for more. This amrita is removing the sea of this sansara for me. I want to hear of it in detail.”’

This is called *samaasa-vyaasa-paddhati*. Meaning, the katha told in brief at first and then in detail. There is an ancient book called the ‘Purana Samhita’ which is a guide for understanding the Puranas. It says that any breach in the link, any point that is missed out or given wrongly in the narration can be identified by the method given in this book. Shri Vallabhacharyaji Maharaj has said, ‘if anybody adds or removes a single word from the Shrimad Bhagwat I will catch it.’ He had made a vyakaran – a book of the rules of Sanskrit grammar – on the Bhagwat. The Bhagwat has twelve cantos, three hundred and thirty two (he does not accept three hundred and thirty five) chapters, and so many words. He had counted the words. Any change made in it goes against the rules of mimansa.

Thus, to say something in brief and then elaborate on it, are methods of giving a discourse.

‘Shri Parvatiji said, “please tell me the story of Rama with clarity and detail.”

Shreemahaade`va uvaacha

Shrunu de`vi pravakshyaami guhyaad guhyataram mahat,

adhyaatmaraamacharitam raame`nokttam puraa mama. 2. 4

Tadadya kathayishyaami shrunu taapatrayaapaham,

yachchhrutvaa muchyate`janturagnaanotthamahaabhayaat,

praapnoti paramaamriddhim deerghaayuh putrasantatim. 2. 5

Shri Mahadevji said, “Devi, listen! I will describe the greatest of mystic secrets about the Mahat-Tattva to you. This is the charitra of the adhyatma Rama.”

When a charitra is described, it is in a straightforward manner. Shri Udiya Babaji Maharaj used to say that if a description of a vritti, mana and ahankara is to be asked for, it should be clearly mentioned. That means, this is the vritti, and it was wedded to the Atma, and used to kill kama, krodha, lobha, and ahankara, etc.

The basic thing is that what is outside is also inside. The *samashti* – collective – is also in the *vyashti* – single unit. This is called ‘*adhidaiva*’. The ‘*adhibhoota*’ is what is outside, and the ‘*adhyatma*’ is what is within. The three – adhidaiva, adhibhoota and adhyatma – go together.

“Come, I will tell you the whole adhyatma Rama-charit,” said Mahadevji. “Rama told me about it Himself. Listening to this destroys all the three kinds of taapa.”

Removing dukha is the task of the Shastras. It is not the task of the Shastras to give wealth! The Shastras will not arrange a marriage for you, nor will it bring money for you. The task of the Shastras is to destroy your dukha, your worries, and the agitation that is in the mana of the manushya.

Gnan is for removing agnan, not for shifting things from one place to another. No matter what the cause of the dukha may be – somebody’s death, being insulted,

lightening striking, the house catching fire, meeting or parting with people, etc – dukha is always in the mana.

The dukha of physical pain is adhibhautik, the dukha of a natural disaster is adhidaivik, and adhyatmik dukha is when you have the kalpana in your mana that somebody is your friend and somebody is your foe. Thus there are three causes of dukha but the swarup of dukha is one, and dukha is always experienced in the mana.

The upadesh of Mahatmas is not to prevent lightening from striking your house, or save you from physical pain. The upadesh of the Shastras is for lifting up your mana – which has fallen into dukha in such a way that it becomes dukhi for small, insignificant things.

That, which some people call ‘bad’, is not bad. That mana is bad in which bad inclinations come. The bad inclinations must stop coming. It is no use wanting the good and bad in the sansara to stop. How can that every happen? Just understand that there is nothing good and nothing bad in this world – it is the one Parameshwara who is doing all kinds of leela. Then, all the dukha – *agnaanotthamahaabhayaat* – a great bhaya has come into you because of agnan.

This bhaya is removed by listening to this katha of the Adhyatma Rama, and a manushya becomes sukhi. He gets supreme success, a long life, sons and descendants, and all his worldly desires are fulfilled. If the mana becomes pavitra and sukhi, he can obtain everything!

*Bhoomirbhaare`na magnaa dashavadanamukhaashe`sharakshoganaanaam,
dhritvaa goroopamaadau divijamunijanaih saakamabjaasanasya,
gatvaa lokam rudantee vyasanamupagatam brahmane`praaha sarva,
brahmaa dhyaatvaa muhoortam sakalamapi hridaave`dashe`shaatmatvaat. 2. 6
Tasmaatksheerasamudrateeramagamad brahmaatha de`vairvrito,
de`vyaa chaakhilalokahritsthamajaram sarvagnameesham harim,*

*astausheechchhrutisiddhanirmalapadaih stotraih puraanonodbhavairbhakhtyaa
gadgatayaa giraativimalairaanandavaashpairvritah. 2. 7*

The Prithivi is a Devta. Devpuja is done before building a house or a pavilion for a marriage ceremony. In our family it was a tradition that the marriage mandap was put up on bamboos put in the ground. This becomes the property of the bridegroom when the marriage ceremony is completed.

What is the bride's family to do? The cost of the mandap is given to the bridegroom, and the ground it is built on remains with the bride's family.

This Prithivi belongs to Bhagwan. It becomes overburdened by an excess of wicked people. The Brahman is pure satta – there is no burden on the Brahman. However, when a manushya is filled with ahankara, the ahankara weighs down the Atma. In the same way, the bhoomi – this earth – is the form of satta. When there is a great increase of people who have ahankara its burden is increased intolerably. Ahankara is *bhaara* – it weighs down the Prithivi. It is a burden.

Ravana says, 'this Prithivi is mine.' Ravana means a person, the very sight of whom makes people cry. 'Oh Bhagwan! Who knows what he will do; let us run away from our village and save ourselves from him!' Some people say that Ravana depicts maha-moha, great wrongs done by deluded thinking. Ravana is a name for agnan.

Moha dasamauli tadbhraataa ahankara.

Tulsidasji has written that Ravana is a ten-headed personification of moha, and ahankara is his brother.

Ravana is called 'dasavadan' because he had ten faces. He was engrossed in indulging in bhoga with all ten indriyas. He is Shri Rama's enemy because a person fully wrapped up in bhoga forgets the Paramatma. The Ishwara is pushed to the background and bhoga becomes his priority.

Dashrath means a person who uses his ten indriyas like a chariot, keeping them under control. He becomes Rama's father. Rama is created through him.

‘The Prithivi had sunk low with the weight of Ravana and the Rakshasas who were his companions. She assumed the form of a cow and went to Brahmaji, with the Devtas and Munis. She wept as she told Brahmaji about her suffering. Brahmaji did dhyana and understood her plight – *sakalamapi hridaave`dashe`shaatmakatvaat.*’

Actually, how do we become aware of our dukha? A person who understands this also understands how others feel dukha. A person who does not understand how he gets dukha cannot understand the dukha of other people.

This is why it is said:

Shruyataam dharmasarvasvam shrutvaa chaapyavadhaaryataam.

The rahasya of Dharma is: listen to the essence of Dharma and adhere to it.

Aatmanah pratikoolaani pare`sham na samaachare`t – when you feel dukha because somebody has insulted you, you should not insult anybody. When you feel dukha that somebody did your ninda, you should not speak ill of anybody. You should guard yourself from doing anything that causes dukha to anybody; you cannot stop anybody from saying what they want.

‘Brahmaji went to the shore of the Ksheerasagar.’

Ksheera means milk and sagar means sea. Milk gives nourishment. It is Sattva guna where everybody gets nourishment and satisfaction. The Ksheerasagar is an ocean of Sattvikta, and the Ishwara is there in a form that is manifest.

‘Brahma, the Devtas and Prithivi all went to the shore of the Ksheerasagar and did prarthana to the Parameshwara.’

Where does the Parameshwara stay?

Akhila lokahritsthamajaram sarvagnameesham harim.

That Paramatma is seated in the hridaya of every being. He is ajara and sarvagna. He is the Parameshwara, but He is not evident. His light is seen where Sattvaguna is.

‘Brahmaji did Bhagwan’s stuti with verses that were in keeping with the statements of the Shrutis.’

Very few people know this – when a person recites a poem he has written, the person eulogized in the poem is not what he savors in his hriday. What he actually savors is the skill and beauty of his composition, because he has mamata for the poem he has created.

Nija kavitta ke`hi laaga na neekaa, sarasa hohu athavaa ati feekaa.

(Who doesn’t like his own poem, whether it is sweet or not?)

People enjoy their own poetry, music, singing, etc because they are attached to what they create, not because it is about the Ishwara. Therefore, the vani that is siddha since time immemorial, given in the ancient writings, and the Shrutis written by great Mahatmas are those that arouse prema for Bhagwan. When these are used for eulogizing Bhagwan the feeling of Aham does not arise. Ahankara hides Bhagwan as soon as it arises. When we do Bhagwan’s stuti with the Veda-vani it does not give rise to ahankara.

Another point that should be kept in mind is that generally, the hriday of most people is not free of vasanas. Everybody has some desires. The desires may be few or they may be many, but they are present in the hriday. When a manushya begins to describe the Ishwara, he attributes to the Ishwara the qualities that appeal to him, in the Ishwara’s appearance and actions. Thus, only a person who is free of ahankara and vasanas can describe the Parameshwara without bias. Only the Vedas – the apaurusheya Gnan that does not belong to any manushya – can describe Him objectively. The Gnan of the Puranas is also apaurusheya.

‘Brahmaji did Bhagwan’s stuti. His voice was choked with prema.’

Look, in ‘*praarthanaa*’, *praar* comes first. In English it becomes ‘prayer’. Prarthana is not our entire Dharma; it is the name of a part of our Dharma. Prarthana is of four kinds.

1. Expressing dejection and humility.
2. Having bodha about Bhagwan’s mahatmya.

3. Expressing longing for Bhagwan.
4. Expressing dependence on Bhagwan.

In the first, the bhakta admits his faults and failings. Acceptance of his paapa-taapa is the first part of prarthana. Mahatmya bodha is the second part of a prarthana. The bhakta says that he accepts any punishment for his wrong-doings, but 'I don't know how long it will take, Prabhu, so please pardon me. You are very magnanimous. You are mahan! What is the significance of my offence in Your drishti?' The bhakta shifts the focus from his lapse to the Bhagwan's innumerable gunas.

What happens is that the focus is changed. We feel depraved and downfallen because of our durgunas and doshas. When the focus is shifted to Bhagwan's gunas it gives us the hope of being forgiven.

Abhilaashaa is the third part of prarthana. Abhilasha means longing. 'He Bhagwan! When will the day come when I will talk and laugh with You, play with You, sit in Your lap and merge into You?' There should be a longing for Bhagwan.

Nirbhartaa is the fourth part of prarthana. It means to depend totally on Bhagwan and Bhagwan alone. It is to keep quiet, not ask for anything. The Paramatma is not an agnani who needs to be told about your problem. He is neither hard-hearted nor callous. It is not that He waits for us to ask for forgiveness before forgiving us. Nor is He a tightfisted miser who will give something only if we beg or pester Him for it!

Then?

'Do what You want, Prabhu! I am totally dependent on You.'

These are the four aspects of prarthana accepted by the Shastras.

'Brahmaji did Bhagwan's stuti in a voice that was choked with bhakti. Tears of prema flowed from his eyes. His body thrilled with ecstasy.'

Emotion affects the shareer. Isn't your shareer affected when you get angry? Your eyes redden, you frown, and your face turns red. If the anger is very strong your

face becomes black. Your hands and feet begin to tremble. The speech becomes uncontrolled. A bad bhava like anger has an effect on your shareer. Then, how can your shareer remain unaffected if you have an excellent bhava in your mana? A person becomes excited when kama comes into his mana. His mouth begins to water if he feels like eating lemon pickle. Every bhava has an effect on the shareer. Is bhakti-bhava so weak that your shareer remains unaffected when it comes into your hriday? Bhakti-bhava has to have an effect on you. What is the use of an arid jeevan without bhakti?

Tatah sfuratsahastraamshusahastrasadrishaprabhah,

aaviraaseeddharidh praachyaam dishaam vyapanayamstamah. 2. 8

Kathamchiddrishtavaanbrahmaa durdarshamakritaatmanaam,

indraneelaprateekaasham smitaasyam padmalochanam. 2. 9

Kireetahaarake`yurakundalaih katakaadibhih,

vibhraajamaanam shreevatsakaustubhaprabhayaanvitam. 2. 10

Stuvadbhih sanakaadyaishcha paarshadaih parive`shitam,

shankhachakragadaapadmavanamaalaaviraajitam. 2. 11

Svarnayagnopaveete`na svarnavarnaambare`na cha,

shriyaa bhoomyaa cha sahitam garudopari sansthitam. 2. 12

Harshagadgadayaa vaachaa stotum samupachakrame`. 2. 13

‘The result of Brahmaji’s stuti was that the Paramatma’s prakash illuminated Brahmaji’s hriday in the form of the stuti.’

This is called the ‘naama’ – Bhagwan’s name. ‘Naamaani kritaa abhivadan yadaaste.’ Bhagwan Himself creates His name, and sings it! Therefore the stuti of the Parameshwara, His name, sentences about Him, and the Mahavakyas manifest first, and their meaning manifests after that. The naam comes first and is followed by the roop.

The adhishtana of the naam-roop is neither manifest nor invisible. It is *aatmatve`na saakshaat aparoksha* – meaning, it is a direct personal experience of the Atma within. For an agnani it is *nitya paroksha* – meaning, it is always unperceived. For a Gnani it is *nitya aparoksha* – always perceived.

When words about Bhagwan come they bring His roop into the hriday. Bhagwan's manifesting is like the rising of a hundred suns. All darkness disappears.

Where did Bhagwan manifest?

He manifested in the east – *praachyaam dishaa*, meaning, 'in front'. We face the east when we do the ritual of the Sandhya Vandan every morning, because the sun rises in the east. In the same way, the Paramatma stands before our eyes. Prachi disha means 'before our eyes'. The *prateechee dishaa* – the west, is within.

Bhagwan Shri Krishna manifested in Mathura and vanished in Dwarka. Dwarka is to the west of Mathura. His *tirobhaava* – vanishing – was in the Prabhas Kshetra, which is in the Pratchi disha, and His appearing was in the Prachi disha, in Mathura. He appeared in the east and disappeared in the west.

Where is the *poorva-pashchim* (east-west) in our shareer?

See it for yourself. What is before your eyes in the east and what is behind you in the west?

'A divine form appeared, which dispelled all darkness. Brahmaji got a glimpse of that form.'

This is a roop that can only be seen by a person who has control over his mana and indriyas. If a manushya's mana rushes about erratically, and his indriyas want to grab vishays all the time, how will he get a darshan of the Paramatma?

There is no reason to doubt that darshan is obtained by anyone who is qualified to get it. A person who gets Bhagwan's darshan in his hriday also gets it with his eyes. Eyes are like spectacles; what we see inside can be seen outside as well. If it is possible to do dhyana of the Ishwara with our inner eyes, it is also possible to get His darshan with our outer eyes. There is no reason to doubt this.

‘Brahmaji saw a form. It was blue, like a sapphire.’

‘*Neela*’ means blue like the akash. The akash is not really blue, but it looks blue when we try to see it. This Paramatma also manifests in a blue form.

‘Anand sparkled in His smile.’

‘*Padmalochana* – His eyes were like freshly bloomed lotus flowers. His face was like a lotus. He was wearing a crown, armlets, a long garland, dangling ear rings, and other ornaments. The divine jewel called the ‘Kaustubh Mani’ shone at His throat, spreading light in all directions. The little circlet of golden hair on His chest, called the ‘Shrivatsa’ glinted enticingly. Sanakadi and other Rishis were doing His stuti. In His four hands He held His Shankha, Chakra, Gada and Padma. A golden Yagnopaveet hung on His shoulder. His garments were golden yellow. He manifested with Shridevi and Bhoodevi.’

Some people call themselves ‘Laxmipati’ or ‘Bhupati’ because they have great wealth or a lot of land. They cannot bring it into their mana nor remove it from their mana. Both are false. Shridevi (Laxmiji) and Bhudevi (the Prithivi) mean that all movable and immovable wealth is Bhagwan’s. Laxmiji laughs when a man boasts about his wealth. ‘I belong to Narayana. The foolish man is proud about his wealth. His abhiman will soon be broken.’

And, when people fight over land saying, ‘I am the swami of this dharati,’ Dharati Mata laughs. ‘His father and grandfather said the same thing! His sons and grandsons will also say the same thing. The manushyas are my sons, and they call themselves the pati of the bhoomi!’

Oh! Do seva of your mother, my brother! Don’t exploit her. It is paapa to do bhoga of the mother you should revere.

The earning of Laxmi, the earning of the dharati, the manufacture of cloth, iron etc are all for the seva of Janardan, not for your own pleasure. When this viewpoint is lost both Laxmi and Bhudevi give a slap. If somebody considers the Parameshwara’s patni to be a source of his own pleasure, he will not be spared by Laxmi or by Bhudevi!

‘Bhagwan manifested, along with Shridevi and Bhudevi, seated on Garudaji.’

Some people feel, ‘let Bhagwan manifest in the mana first. Then I will do His stuti.’ This reminds me of a conference held at Allahabad long ago. I was living in Jhusi at that time. As far as I remember, this was in 1935 or 1936. Girijashankar Bajpayi was the President of the Conference. At that time he was a Judge in the Allahabad High Court. Later he was made the Governor of Uttar Pradesh. C. B. Chintamani and Dr. Pannalal were assistants of the then Governor of U.P. Mahamahopadhyaya Pundit Ganganath, Ishwarasharanji Jha, Pundit Ganganath, and several other vidvans had attended the conference.

One speaker said, ‘Bhagwan’s naam gives fruit when a person whose hriday is shuddha says it. If the hriday is not shuddha, what fruit will the person get?’

A little later another speaker spoke about this comment. He said, ‘it is true that Bhagwan’s naam should be taken by people whose hriday is shuddha, but how does the hriday become shuddha? Please explain this! Is the hriday made shuddha with a hammer and chisel?’

The fact is that it is necessary to first utter the shabda, for bhava to come into the hriday. When you do Bhagwan’s stuti, and absorb His name, do some kriya to please Him, a divine stream will begin to flow in your hriday, cleansing it of the impurities it is filled with, and making it shuddha. Send this stream into your hriday first, at least!

One opinion is that the thirst will be quenched when the water stored in the dharati will come up on its own.

No! Send for axes and spades and workmen and set them to digging for water. Connect a pipe to bring the water up. The water is there, but you have to work to get it.

You have to do stuti. Bhagwan comes, riding on the shabda. He goes into your ears and then settles in your hriday. Garudaji symbolizes the shabda. So, take Bhagwan’s naam, eulogize Him, and listen to His katha. He will come into your hriday.

Brahmovaacha

*Natoasmi te` padam de`va praanabuddheendriyaatmabhih,
yachchintyate` karmapaashaaddhridi nityam mumukshubhih. 2. 14*

*Maayayaa gunamayyaa tvam srijasyavasi lumpasi,
jagatte`na na te` le`pa aanandaanubhavaatmanah. 2. 15*

*Tathaa shuddhirna dushtaanaam daanaadhyayanakarmabhih,
shuddhaatmataa te` yashasi sadaa bhakttimataam yathaa. 2. 16*

‘Brahmaji did Bhagwan’s stuti. “The people who want to be free of the bandhan of Karma do Your chintan every day in their hriday. They think about how You use Your Maya to create the srishti, sthiti, and pralay. They meditate on how You are the *aanandaanubhavaatmaa* – the Atma that is the anubhav of anand.”’

Tathaa shuddhirna dushtaanaam – this is also given in the Bhagwat. Those whose mana is wicked –

Mohi kapata chhala chhidra na bhaavaa, niramala mana jana so mohi paavaa.

(Bhagwan Rama said, ‘I don’t like deceit, trickery and such doshas. Only a person whose mana is nirmal obtains Me’.)

People whose hriday is filled with wickedness may do a lot of daan, study the Shastras, or do great deeds, but their hriday will not become shuddha by these activities. Only when shraddha and bhakti for Bhagwan arises does the hriday become shuddha.

*Atastavaanghrirme` drishtashchittadoshaapanuttaye`,
sadyoantarhridaye` nityam munibhih saatvatairvritah. 2. 17*

*Brahmaadyaih svaarthasiddhyarthamasmaabhih poorvase`vitah,
aparokshaanubhootyartham gnaanibhirhridi bhaavitah. 2. 18*

Tavaangripoojaanirmaalyatulaseemaalayaa vibho,

spardhate` vakshasi padam labdhvaapi shreeh sapatnivat. 2. 19
Atastvatpaadabhaktte`shu tava bhakttih shriyoadhikaa,
bhakttime`vaabhivaanchhanti tvadbhakttah saarave`dinah. 2. 20
Atastvatpaadakamale` bhakttire`va sadaastu me`,
sansaaramayataptaanaam bhe`shajam bhakttire`va te`. 2. 21
Iti bruvantam brahmaanam babhaashe` bhagavaan harih,
kim karomeeti tam ve`dhaah pratyuvaachaatiharshitah. 2. 22
Bhagavaan raavano naama paulastyatanayo mahaan,
raakshasaanaamadhipatirmaddattavaradarpitah. 2. 23
Trilokeem lokapaalaanshcha baadhate` vishvabaadhakah,
maanushhe`na mritistasya mayaa kalyaana kalpita,
atastvam maanusho bhootvaa jahi de`varipum prabho. 2. 24

Shreebhagavaanuvaacha
Kashyapasya varo dattastapasaa toshite`na me`. 2. 25
Yaachitah putrabhaavaaya tathte`tyangeekritam mayaa,
sa idaaneeem dasharatho bhootvaa tishthati bhootale`. 2. 26
Tasyaaham putrataame`tya kausalyaayaam shubhe`dine`,
chaturdhaatmaaname`vaaham srijaameetarayoh prithak. 2. 27
Yogamaayaapi seete`ti janakasya grihe`tadaa,
utpatsyate`tayaa saardhyam sarvam sampaadayaamyaham,
ityuktvaantardadhe`vishnurbrahma de`vaanathaabraveet. 2. 28

Brahmovacha

Vishnurmaanusharooke`na bhavishyati raghoh kule`. 2. 29

Yooyam srijadhvam sarve`api vaanare`shvanshambhavaan,

vishnoh sahaayam kuruta yaavatsthaasyati bhootale`. 2. 30

Iti de`vaansamaadishya samaashvaasya cha me`dineem,

yayau brahmaa svabhavanam vijvarah sukhamaasthitah. 2. 31

De`vaashcha sarve` hariroopadhaarinah sthitaah sahaayaarthamitastato hare`h,

*mahaabalaah parvatavrikshayodhinah prateekshamaanaa
bhagavantameeshvaram. 2, 32*

“I have got the darshan of Your lotus-feet and so, the doshas of my chitta are removed,” said Brahmaji. “Great people of the Satvat vansha, Vaishnavas, and Rishi-Munis do Your dhyana in their hriday. I and the other Devtas have always done Your seva to attain our desires. Gnanis do Your seva to get an aparoksha sakshatkara of You in their hriday.”

One point to keep in mind is that Bhagwan is pratyaksha in the form of this jagat. This jagat is evident to all. It is no other than Bhagwan in a form you can perceive with your indriyas. Take a hundreds oaths, and decide for once and for all, that everything you see is the swarup of the Parameshwara. There is nothing good and nothing bad about it.

Even if you are inclined to do raaga-dvesha, where does it go? It flows away! If raaga and dvesha remain active, can a person sleep peacefully? How will dreams come if your mana is filled with raaga-dvesha? How will you think about others? Thus, raaga-dvesha etc are a false play of the mana, shown by the bhram of the mana, and come into our hriday and hide in it.

To experience Bhagwan in a pratyaksha roop, remember that all this is the Paramatma. Have vishvas that this jagat is His pratyaksha roop. He is vyapak, like the akash, lives in Vaikuntha, Goloka, and other realms, and His aparoksha roop is the Paramatma in the Atma. Gnanis experience Him in these forms.’

Nirmaalya means the items left over after a puja is done.

“The nirmalya of Your lotus feet is Your tulsi mala. Even Laxmiji is eager to get it.”

It is difficult to get Bhagwan’s mala even for Laxmiji!

“Therefore, those who have bhakti for Your lotus-charan, Your bhakti is even more precious than Laxmiji’s bhakti – *saarvave`dee* bhaktas want only Your bhakti, because they know it is the best thing.”

Sarvave`dee means a Brahmin who is well-versed in the Vedas. This is why Brahmaji said, ‘He Prabho! May I always have bhakti for Your charan-kamal.’

Bhagwan’s bhakti is the only way people can be saved from being burnt by the ailments of this sansara.

Look; the description of Shankarji came first, and now Brahmaji was included. Vishnu Bhagwan has manifested as Rama and is speaking to Brahmaji.

‘Bhagwan asked, “Brahmaji, what do you want – *kim karomeeti*? I am ready to do whatever you want.”

Brahmaji felt very pleased. He said, “He Bhagwan! Pulastya Rishi’s son, Vishrava, has a son called Ravana.

Bhagavan raavano naama paulastyatanayaam mahaan.

He is very famous; he is the Raja of the Rakshasas. I have given him a vara which has made him very arrogant.”

The fact is, when a manushya obtains all kinds of vishays he feels, ‘I have done this and I have done that,’ and feels elated.

Hrishto dripyati dripto dharmamati kraamati.

Veda Bhagwan says, ‘a person feels elated when he gets all kinds of worldly riches. He feels that nobody can compare with him. He becomes conceited and arrogant. And – *dripto dharmam atikraamati* – he transgresses Dharma.’

What can anybody do? When a person becomes fearless he becomes brash and starts doing bad things. If he has abhiman about his wealth he spends lakhs of rupees on the wrong kinds of deeds. He feels, ‘what can anybody do to me? It is my money and I will use it as I please!’ If he has abhiman about his strength he feels, ‘I will beat up the weak.’ The fact is that it is abhiman that gives dukha.

Raakshasaanaamadhipatirmaddattavaradarpitah.

Brahmaji gave a varadaan – he gave a boon to Ravana, and Ravana became extremely conceited and cruel.

Trilokeem lokapaalaanshcha baadhate`vishvabaadhakah.

“This Ravana gives dukha to the whole world. He gave dukha to the rulers of the different realms of all the three lokas.”

“So why have you come to Me, Brahmaji? It is you who gave Ravana the vara.”

“Maharaj, I gave Ravana the vara that he will be killed at the hands of a manushya. Now, Prabhu, You must become a manushya and kill him.”

Brahmaji doesn’t do the work of destruction. He is everybody’s father. He felt that the task of destruction is Shankarji’s, but Shankarji is moody. He won’t bother to kill anybody unless he feels like it.

These moody people are also very strange! They do the work in time if they are in the mood to do it, else, the work remains not done.

‘Brahmaji told Vishnu Bhagwan, “Shankar Bhagwan will not kill Ravana just now, and I have given him the varadaan. After all, Ravana is also my child; how can I kill him with my own hands?

Atastvam maanusho bhootvaa jahi de`varipum prabho.

You please assume the roop of a manushya, Prabhu, and kill the enemy of the Devtas.”

It seems to us that we are giving sukha to our mana and indriyas through our ahankara, but this is a fallacy. Ahankara is the enemy of our own mana, and also of our indriyas. Ahankara is *de`va-ripu* – the enemy of the Devtas. Our indriyas are Devtas.

De`vaanaam guna lingaanaamaanushravika karmanaam.

‘Bhagwan said, “you gave Ravana the vara that he would be killed at the hands of a manushya and no other.”’

What happened is that Ravana had asked that he should never die. Brahmaji told him, ‘whoever is born has to die. That is the rule.’

Jo baraa so butaanaa, jo faraa so jharaa.

(That which is lit goes out; that which buds, ripens and falls.)

“Every being that is born has to die one day,” said Brahmaji. ‘I cannot give you a vara that you will never die. There has to be a nimitta for your death.”

Ravana said, “in that case, let my death be at the hands of a manushya. These men and monkeys are food for us Rakshasas. They are like grass and straw for us. I don’t ask for a vara about them – they are too puny to do me any harm.” Ravana considered the *nara-vaanara* – men and monkeys – insignificant. He disdained them as not worth bothering about. And, the monkeys came to destroy him.

Brahma tam paraasaadyoanyatraatmano brahma ve`da kshatram tam paraadaadyoanyantraatmanah kshatram ve`da. (Brihadaranyaka Upanishad 2. 4. 6)

If you consider a Brahmin, Kshatriya, Devta, the Lokas, and the Vedas to be inferior to yourself, and disdain them, they will become your enemy.

Nobody should be considered an enemy and be insulted. Remember, it is said that an ant can kill an elephant. I have not seen this, but I have heard that if an ant climbs into an elephant’s trunk and starts to bite, the elephant tries to blow it out at first. When it clings to the skin inside the trunk the elephant thrashes its trunk,

but in vain, and it dies ultimately. The ant does not die. So, you should never disdain anybody as being weak and ineffective.

“Ravana disdained the nara-vanar,” said Brahmaji. “So please come as a manushya and kill him.”

Bhagwan said, “you gave Ravana the vara, but you are giving Me a different kind of vara – *kashyapasya varo dattastapasaa toshite`na me`* - I gave a vara to Kashyap because I was pleased with his tapasya. He asked me to become his son.”

You know that Kashyap is the son of Marichi, and Marichi is the son of Brahma and Brahma is the son of Narayana. Thus, Narayana is the origin of the lineage. Narayana is not before our eyes, but Bhagwan should come before our eyes. And so, Kashyap asked Bhagwan Vishnu for the varadaan, ‘Maharaj, don’t remain in the old generation; become a son in the future generation.’ Bhagwan accepted his wish.

“Now, Kashyapji is on this prithivi as Dashrath, and I will be born at an auspicious moment to his wife, Kausalya. I will manifest in four forms,” said Bhagwan.’

These four forms are actually the Upanishads.

Just as the Mandukya Upanishad has four forms, this is also an Upanishad. Rama is Turiya, Bharat is Pragna, Lakshman is Taijas and Shatrughna is Hiranyagarbha.

Shri Goswamiji has also given an indication of this:

Nija vibhuna saha chaariu avasthaa – all four states manifest with the Paramatma’s all-pervading form. The Pancharatna calls this the *chakravyuh* – a four-sided formation – Vasudev, Sankarshan, Pradyumna, and Aniruddha. You won’t find a description of this in the Upanishads, or the basic mantras of the Vedas. This is the secret of the Pancharatnas. Vasudev, Sankarshan, Pradyumna and Aniruddha are the secrets of the Upanishads. All four appear in them.

“Yoga-Maya Sita is born in the house of Janak. With her help I will accomplish all this,” said Bhagwan.

Vishnu Bhagwan vanished after saying this. Brahmaji told the Devtas, “Devatas! Bhagwan Himself will be born in the Raghukula as a manushya. All of you take birth on the prithivi as vanars, along with some of your powers, to help Bhagwan Vishnu.” ‘

That means, the Devtas did not get Bhagwan’s darshan. Nor did they hear His voice. Brahmaji got Bhagwan’s darshan and heard Him. Of what use are the indriyas if there is no antahkarana? The hriday is needed for the Paramatma’s bhakti, preeti, and darshan.

Bhagwan Vishnu delayed His coming as Shri Ramachandra. The vanars came much before His Avatar. If we try to calculate Jambavan’s age, we find he was born a very long time before Rama. It is the same with Hanumanji and other Avatars. They did not manifest on earth after Brahmaji’s adesh. The vanars were already there when they were born, with an excess of the powers of the Devtas. Brahmaji and Shankarji also came somewhere in-between, to do what they could, to help Vishnu.

The meaning is that they all wanted to contribute to help the samashti achieve what it wanted. The svabhava of Mahatmas is the same.

One Mahatma was in a boat that started a leak. The boatman began to bail out water with a bucket as fast as he could, but the Mahatma kept filling water from the river in his kamandalu and pour it into the boat. ‘What are you doing, Baba?’ cried the boat man. ‘Please stop this!’

The Mahatma made no reply. He continued adding water to the water inside the boat. After some time the boatman managed to plug the hole and avert the danger of the boat sinking. The Mahatma began to help him empty out the water in the boat.

‘Babaji, first you were helping the boat to sink, and now you are helping to make it safe!’ said the boatman. ‘Why?’

‘When the Ishwara was filling the boat with water, I did what I could to help Him,’ said the Mahatma. ‘Now He wants to save the boat, I am doing what I can to help

Him in this. I am the servant of the Ishwara. Both my hands are raised up – whatever He does is good. It is not my job to find fault with what He decides.'

'Brahmaji ordered the Devtas to go to the prithivi and went back to his realm, Brahmaloka. He felt sanguine. The Devtas came to the prithivi as vanars, waiting for Rama to be born and extend their help to Him.

The one who offers oblations in a Yagna is one who merges his sankalpa into Bhagwan's sankalpa, and gives his support to whatever Bhagwan does.

And, one who insists on his own sankalpa – meaning, he says, 'Behariji!'

'Yes?'

'I want a son.'

'Very well, My brother.'

'I want to get a son within one year, Maharaj!'

'All right.'

'Look, Maharaj; my son should be healthy and obedient and clever. Please bring me such a son within one year.'

Who are you talking to, my friend – the Ishwara, or to a servant? You want even the Ishwara to do what you want! Bhaktas know how the Guru, Shastras, and the Ishwara have to be cared about. Those who help the Ishwara in His work have been very powerful.

The Third Sarga.

The leela of Bhagwan's janma.

Shreemahaade`va uvaacha

*Atha raajaa dasharathah shreemaansatyaparaayanah,
ayodhyaadhipatirveerah sarvaloke`shu vishrutah. 3. 1*

*Soanapatyantvadukhe`na peedito gurume`kadaa,
vasishtham svakulaachaaryamabhivaadyodamabraveet. 3. 2*

*Svaaminputraa katham me`syuh sarvalakshanalakshitaah,
putraheenasya me`raajyam sarvam dukhaaya kalpate`. 3. 3*

*Tatoabraveedvasishthastam bhavishyanti sutaastava,
chatvaarah sattvasampannaa lokapaalaa ivaaparaah. 3. 4*

*Shaantaabhartaaramaaneeya rishyashringam tapodhanam,
asmaabhih sahitah putrakaame`shtim sheeghramaachara. 3. 5*

*Tathe`ti munimaaneeya mantribhih sahitah shuchih,
yagnakarma samaare`bhe`munibhirveetakalmashaih. 3. 6*

*Shraddhayaa hooyamaane`agnau taptajaamboonadaprabhah,
paayasam svarnapaatrastham griheetvovaach havyavaat. 3. 7*

Dashrath's vansha is the Raghuvansha. This lineage of Raghu is superior in every way – in learning, in Yoga, Dharma, daan, etc. Raghu had done so much daan that he was left with nothing but the clothes he wore. When a Brahmin came he did not have even a copper plate for washing the Brahmin's feet; he had to use a clay vessel.

‘The vansha of Raghu was so pavitra that its sons brought Gangaji down to the dharati. They pleased Shankarji with their tapasya. Vasishthaji lifted the vansha to include the Ishwara by making it shuddha and giving Rama to Dashrath as his son.

Dashrathji had no sons. He went to his Guruji and bowed down to him. “Maharaj,” he said, “I want not one, but many sons; and they should all have sadgunas. My Rajya is vast, but I feel dukha that I don’t have any sons. “

Vasishthaji told him, “I am able to see the future. Brahmaji has won Bhagwan Vishnu’s consent.”

Vasishthaji is Brahmaji’s son. He is preparing Dashrathji.

“You will have four sons. They will have great strength. They will be men who are rich with Sattvaguna, and be natural rulers. Send for Rishyashringa, the husband of Shanta, who has done great tapasya. I will join him in doing a Kameshthi Yagna, along with other Brahmins, for fulfilling your desire to get sons.”

This episode is given in great detail, over many chapters, in the Valmiki Ramayana.

‘The Muni came. The Yagna was done with great pavitrata. The other Brahmins who participated in the Yagna were also nishpaapa.’

It is not that the Brahmins were chosen at random without consideration of learning or pavitrata. There are Brahmins who don’t even know the correct enunciation of the Gayatri Mantra. They don’t do the mandatory daily ritual of Sandhya Vandan. No such *braahmanabroova* were used. The word *braahmanabroova* is used for such unworthy Brahmins.

Yathaakaashtamayo hasti yathaacharmamayo mrigah,

yashcha viproanadheeyaanastrayaste` naama vibhrati.

My Guruji used to say, *braahmanabroovah ityapi na paryaaptaarthah shabdah* – even this word is not adequate to describe such Brahmins. People say, ‘a wooden elephant’. They call it an elephant but it is made of wood. They say, ‘a leather deer’. They call it a deer but it is made of leather. In the same way, a Brahmin who does not have sadachar and vidya is not an adhikari for being called a Brahmin.’

What kind of Muni came?

Veetakalmasha – the Muni had no dosha.

‘He did havan in the agni with great shraddha. Agni Devta manifested when the oblations were poured into the sacred fire. His form was the color of gold. He held a gold vessel in his hands. The vessel was filled with payas. He told Dashrathji, “Take this payas. It is obtained only by the Ishwara’s kripa. By this, you will get sons.

Grihaana paayasa divyam putreeyam de`vanirmitam,

lasyase`paramaatmaanam putratve`na na sanshayah. 3. 8

Ityuktvaa paaysam dattvaa raagne`soantardadhe`analah,

vavande`munishaardoolau raajaa labdhamanorathah. 3. 9

Vasishtharishyashringaabhaymanugnaato dadau havih,

kausalyaa sakaike`yyai ardhmardham prayatnatah. 3. 10

Tatah sumitraa sampraaptaa jagrighnuh pautrikam charum,

kausalyaa tu svabhaagaardham dadau tasyai mudaanvitaa. 3. 11

Kaike`yee cha svabhaagaardham dadau preetisamanvitaah,

upbhajyu charum sarvaah striyo garbhanvitaah. 3. 12

The Paramatma will come to you as your son.”

That means, ‘the Paramatma will come to you so that you can savor the vatsalya-rasa. For the people there will be the veer-rasa – dayaa-veer and daan-veer. Bhagwan will be a very compassionate and do great daan.’

‘Agni Devta vanished after saying this. Raja Dashrath praised Vasishthaji and Rishyashringa. After taking their permission he distributed the divine havishya, giving half each to Kausalya and Kaikeyi. Sumitra came there just then. Kausalya and Kaikeyi both gave her a portion of their payas. As a result, Sumitra got two

sons. The wives who were given payas by Dashrath got one son each, but Sumitra got two sons.'

Bharatji is Bhagwan's dasa, His servitor; and Shatrughnaji is the *daasaanudaasa* – the dasa of Bhagwan's dasa Bharatji. Lakshmanji always follows Bhagwan. 'Lakshman' means, a symbol. Lakshmanji is where Ramji is. If you want to find Lakshmanji you will also find Ramji.

'All three queens drank the payas. They all became pregnant. They looked beautiful, like Devtas.

De`vataa iva re`justaah svabhaasaa raajamandire`,

dashame`maasi kausalyaa sushuve`putramadbhutam. 3. 13

Madhumaase`site`pakshe`navamyaam kakarkate`shubha`,

punarvasvrikshasahite`uchchasthe`grahapanchake`. 3. 14

Me`sham pooshani sampraapte`pushpavishtisamaakule`,

aaviraaseejagannaathah paramaatmaa sanaatanah. 3. 15

The word 'kausalya' is pronounced as *kausalyaa* and also as *kaushalyaa*. It is described that there was a small village called 'Kosal' close to Ayodhya. Dashrathji was attracted to Kausalya, who lived there, and her father gave her hand to Dashrath in marriage.

Before this event, there is a description that Ravana went to Brahmaji. 'Maharaj, please tell me who the person is, at whose hands I am to die,' he said.

Brahmaji told him, 'a son will be born to Kausalya and Dashrath. You will die at his hands.'

'Who is Kausalya?'

'She is a maiden who lives in the village called Kosal.'

'Who is Dashrath?'

‘He is the Raja of Ayodhya. These two will get married and Bhagwan will be born as their son, in the form of Rama. He will kill you.’

Ravana said, ‘I will not let the marriage take place.’ He went to Kosal and kidnapped Kausalya. He also kidnapped Dashrath. He put them inside strong boxes separately, and threw the boxes into the sea. He gave a fish the responsibility to take care of the boxes.

A larger fish came and fought with the fish Ravana had entrusted with the boxes. The boxes slipped out from the mouth of the smaller fish and flowed away with the tide.

Ravana went to Brahmaji many days after that. He said, ‘Maharaj, at whose hands will I die now?’

‘I have already told you,’ said Brahmaji. ‘The son of Kausalya and Dashrath will kill you.’

Ravana said, ‘I have thrown them both into the sea in separate boxes,’ said Ravana. They are both dead.’

‘They are not dead,’ said Brahmaji. ‘They have got married.’

What had happened is that the boxes landed on a beach and some fishermen opened the boxes. Dashrath came out of one box and Kausalya from the other. Both were alive. Brahmaji came there and got them married.

After Brahmaji went back, Ravana came to him and asked this question. He was shocked when Brahmaji told him that Kausalya and Dashrath were living and married.

Thus, there are many different stories given in different books. Since she came from Kosal, Rama’s mother is called Kausalya. She is called Kaushalya because she was very *kushal* – very skillful – in all she did. Kushal means skillful.

Drishyate` tvagrayaa buddhyaa sookshmayaa sookshma darshibhih.

That is why Kaushalya comes from the work 'kushal'. It is in a kushal buddhi that Rama is born.

Madhumaase` site` pakshe` navamyaam karkate` shubhe`.

Look – if a Raja wants to come, which is the best month for him to come in? Ramachandra came in the King of months, in Spring! He chose the King of the seasons to come in, because he was coming as a King, and there is equality between the King of the people and the King of the seasons.

And, when Bhagwan wanted to come into a family of farmers – come for the cows and bulls – He came in the rainy season. He wanted to steal, and do the Raas-leela, so He came at night. Ramachandra came in the Madhumasa, at midday, on the navami – the ninth day of the lunar month, at the auspicious time of Karkat. Punarvasu was the dominant planet at that time. Five stars were in the ascent, and the Surya was in a favorable position in His birth-chart. Flowers showered from the heavens. This was the auspicious time when the Master of the world, Jagannath, the Sanatana Paramatma manifested.

Neelotpadalashyaamah peetavaasaashchaturbhujah,

jalajaarunane`traantah sfuratkundalamanditah. 3. 16

Sahastraarkaprateekaashah kireetee kunchitaalakah,

shankhachakragadaapadmavanamaalaaviraajitah. 3. 17

Anugrahaakhyahatsthe`ndusoochakasmitachandrikah,

karunaarasasampoornavishaalotpalalochanah,

shreevatsahaarake`yooranoopuraadivibhooshanah. 3. 18

Drishtvaa tam paramaatmaanam kausalyaa vismayaakulaa,

harshaashrupoornanayananaa natvaa praanjalirabraveet. 3. 19

Jagannath Bhagwan Shri Ramachandra appeared. He was blue-hued, like a freshly opened blue lotus. He was wearing a yellow stole – a pitambara. His eyes were like

pink lotuses. Long ear rings dangled from His ears. Different kinds of ornaments adorned His form. His crown had the effulgence of a thousand suns. He had curly hair. This was the birth of a wonderful baby!’

No human baby is born having four-arms, with a shankha, chakra, gada and padma in his four hands. And, *anugrahaakhyahritsthe`ndusoochakasmitachandrikah* – He was smiling.

Bhagwan manifested smiling.

Why was He smiling?

There is a Chandrama in His hriday. What is this Chandrama?

It is Bhagwan’s Grace and His compassion.

‘Bhagwan was smiling to convey to Kausalya that He has anugraha. He had large eyes and His ornaments were filled with the rasa of compassion. Kausalya was wonderstruck to see them.’

If all the principles – from the atheist Charvaks to the Vedas – were to be examined with all their subtle differences, it would be shown that it is necessary for the vastu – the Paramatma – to be pratyaksha. The Charvaks believe only in that, which can be known by the indriyas. Yogis believe in that which is pratyaksha to the indriyas and is also seen by the mind’s eye. The Vedantis believe the Atma to be pratyaksha. When avidya is removed, the aparoksha sakshatkara of our own Atma also becomes pratyaksha.

If the Ishwara exists, His aparoksha sakshatkara must be experienced. If the Ishwara is never seen by anybody He will be something to be believed in, with eyes closed. We call the Ishwara a maha-prakash – how can He be seen in darkness?

Kausalya is the shuddha buddhi, Dashrath is the shuddha mana, and Bhagwan Shri Rama took an Avatar before their eyes.

Kausalya was filled with amazement – *drishtvaa tam paramaatmaanam kausalyaa vismayaakulaa, harshaashrupoornanayananaa natvaa praanjalirabraveet* – the Paramatma, and before her eyes?!! Kausalya – *aashcharyavad pashyati kishide`na*

– was filled with amazement. *Aashcharyo vakttaa kushalasyopalabdhaa* – tears of anand filled her eyes. She folded her hands and did Bhagwan’s stuti.

Kausalyovaacha

De`vade`va namaste`astu shankhachakragadaadhara,

paramaatmaachyutoanantah poornastvam purushottamah. 3. 20

Vadantyagocharam vaachaam buddhyaadeenaamateendriyam,

tvaam ve`davaadinah sattaamaatram gnaanaikavigraham. 3. 21

tvame`va maayayaa vishvam srijasyavasi hansi cha,

sattvaadigunasanyukttasturya e`vaamalah sadaa. 3. 22

Karosheeva na kartaa tvam gachchaseeva na gachchhasi,

shrunoshi na shrinosheeva pashyaseeva na pashyasi. 3. 23

Kausalya said, “He Deva of Devas! You, holding Your Shankha, Chakra, and Gada – I bow down to You. You are the Paramatma. You are achyut, anant, poorna, and You are the Purushottama. You are not a vishay of the vani. You are not even the vishay of the buddhi. You are beyond the scope of the indriyas. Knowers of the Vedas know that You are pure existence – *sattaa maatra* – and not separate from Gnan.

Our Gnan is filled with rubbish, like this is a stree and this is a purush, and other forms, and vasanas. What is needed to be known is the swarup of the sakshat Paramatma – the *gnaanaikavigraham*. Gnan is Your satta, and satta is Your swarup. This is what we are told by knowledgeable people.

People who don’t accept the Paramatma’s sakshatkara through praman, or don’t use praman to obtain Your sakshatkara, know the Paramatma only through their kalpana. Gnan about the Paramatma is obtained from the statements of the Vedas; the same Paramatma who is within, as Maya.”

What is Maya? The Paramatma does not, Himself, have the capability to become visible, but He cannot stay without seeing. It is His svabhava to see, but He does not have the ability to be seen! A third factor, called 'Maya' comes and stands in-between. It is with this Maya that the Paramatma does srishti, sthiti and pralay, by joining the gunas of Sattva, Raja and Tama.

In His param svabhava the Paramatma remains absolutely nirmal. Even while doing karmas He is not doing anything. The Vedantis explain how He is the karta from the drishti of avidya, and in the drishti of people. From the drishti of Tattvagnan, however, He is the akarta.

Gachchhaseeva na gachchasi – He seems to be walking, but He goes where He is not, and He moves away from where He is. The Paramatma doesn't move away from anywhere to go anywhere. If it is said that He went here and there, what kind of a Paramatma would He be? Therefore, it seems that the Paramatma is walking but He is not, although others perceive Him as walking.

Pada binu chale` sune` binu kaanaa, kara binu karama kare` bidhi naanaa.

Goswami Tulsidasji has written that He walks without having feet and does all kinds of things without having hands. He has no face but relishes all kinds of rasas, Ha has no tongue, but He is an outstanding speaker.

Apraano hyamanaah shuddha ityaadi shrutirabraveet,

samah sarve`shu bhoota`shu tishthannapi na lakshyase`. 3. 24

Agnaanadhvaantachittaanaam vyaktta e`va sume`dhasaam,

jathare` tava drishyante` iti brahmaandaah paramaanavah. 3. 25

Tvam mamodarasambhoota iti lokaanvidambase`,

bhaktte`shu paaravashyam te` drishtam me`dya raghuttama. 3. 26

Sansaarasaagare` magnaah patiputradhanaadishu,

bhramaami maayayaa te`adya paadamoolamupaagataa. 3. 27

*De`va tvadroopame`tanme` sadaa tishthatu maanase`,
aavrinotu na maam maayaa tava vishvavimohinee. 3.28
Upasamhaara vishvaatmannado roopamallaukikam,
darshayasva mahaanandabaalabhaavam sukamalam,
lalitaalinginaalaapaistarishyaamyutkatam tamah. 3. 29*

Shreebhagavaanuvaacha

*Yadyadishtam tavaastyamba tattadbhavatu naanyathaa. 3. 30
Aham tu brahmaanaa poorvam bhoome`rbhaaraapanuttaye`,
praarthito raavanam hantum maanushatvamupaagatah. 3. 31
Tvayaa dasharathe`naaham tapasaaraadhitah puraa,
matputratvaabhikaankshanyaa tathaa kritamanindite`. 3. 32
Roopame`tattvayaa drishtam praakttanam tapasah falam,
maddarshanam vimokshaaya kalpate`hyanyadurlabham. 3. 33
Samvaadamaavayoryastu pathe`dvaa shrunuyaadapi,
sa yaati mama saaroopyam marane` matsamritim labhe`t. 3. 34*

The Shrutis and Veda-mantras are quoted repeatedly. The fact is that if the nitya-aparoksha vastu is unknown – if it is agnat – there is no other method, except the Vedas, by which Gnan about it can be obtained. Closing your eyes won't give you the Gnan about the aparoksha vastu; nor imagining the seventh heaven. If the vastu remains aparoksha, and is not separated by desha, kaala and vastu, it is here and it is now. It is this – our Self – then, the statements of the Vedas will remove this agnan. There is no other method for obtaining Tattvagnan.

The Brahman is aprana; meaning, it is inactive. Prana is what activates a living being. The Brahman is amana; meaning, it has no desires and no resolves. It is shuddha; meaning, it is nirmal. It is equally present in all.

However, - *tishthannapi na lakshyase`* - different colored balls are made of the same sweet substance. Children argue over which color is best. This is a play for children. The sweetness is the same whatever the color. The one Paramatma abides in everything, but He can't be seen. *Tishthanapi na lakshyase`* - because the manushya's chitta is trapped in the darkness of agnan. People whose medha is good perceive Him. They feel that He is the one – *jaake` koti brahmaanda* – who holds millions of universes in His stomach.

“People have a fallacy, ‘You are born from my womb.’ Bhagwan is ruled by His bhaktas. It is seen clearly today that He, who is absolutely independent is also helpless before His bhakta. Today I have seen Your bhakta-vatsalata; You manifested from my womb!

I am immersed in the sea of this sansara – this is my pati, this is my putra, this wealth is mine, etc. I am lost in these because of Your Maya. I have come to Your charan, Prabhu! Let this roop of Yours always remain in my hriday, and let Your Maya never overcome me. Your Maya deludes the whole world. You are the Atma of the whole world. Please wrap up this divine form which is giving me great anand, and let me see You as a tender baby. I want to hold You close to my hriday and talk sweet words to You, and become so engrossed in You that there will be no scope for me to drown in the sansara-sagar,” said Kausalya.’

What does it mean, to lose yourself in the darkness of the sansara? The disputes of ‘mine and yours’, and ‘I’ and ‘you’, is to wander blindly in the matters of this world. Apart from this there is no blundering around.

‘Bhagwan said, “Mata, it will be as you wish. Brahmaji had prayed to Me long ago, to remove the Prithivi's burden by killing Ravana. That is why I have come in the form of a manushya. You and Dashrath had done tapasya, as My aradhana, long ago. It was in your mana that the Parameshwara should be your son.”’

You see, one point must be kept in mind – apart from the Vedic Dharma there is no religious school of thought that allows that the Paramatma becomes somebody's son. According to the other philosophies, the Paramatma is always nirakara and nirguna. He remains nirvikar. The Vedic Dharma alone states that the Paramatma is the matter of which this srishti is made, and He is also its creator.

The Paramatma is both the matter - *jagat*, and the instrumental factor – *nimitta-upaadaana-kaarana*, of this creation. No other Dharma in the world accepts this principle. This is why, when people who have the sanskaras of other religions try to understand the Vedic principle, they are unable to grasp it properly. A person can get the sakshatkara of the Paramatma in the form of a son, brother, husband, sister, Swami, and servant. It is a unique principle of our Dharma that the sakshatkara of the Parameshwara can be had even in the form of a dog, a fly, or a mosquito!

“ Your desire to have Me as your son is the reason for My doing this,” said Shri Ramachandra to Kausalya. “It is the fruit of the tapasya you have done in a past birth. My darshan carries a person over the sansara-sagar, which is extremely rare for others.

A person who thinks of this conversation between you and Me, or does shravan of it, will obtain My *saaroopya* when he gives up his shareer. His form will become just like Mine.”

Saying this to His maiya, Shri Ramji became a little baby.

*Ityuktvaa maataram raamo baalo bhootvaa ruroda ha,
baalatve`apeendraneelabho vishaalaakshoatisundarah. 3. 35*

*Baalaarunaprateekaasho laalitaakhilalokapah,
atha raajaa dasharathah shrutvaa putrodbhavatsavam,
aanandaarnavamagnoasaavaayayau gurunaa saha. 3. 36*

*Raamam raajeevapatraaksham drishtvaa harshaashrusamplutah,
gurunaa jaatakarmaani kartavyaani chakaara sah. 3. 37*

One important point is that whichever indriya gives you the perception of the form, there is no doubt that it is the Paramatma in that roop. Furthermore, He is also in the relatives and relationships you see.

Generally, people are not aware of this fact. It is not that the Paramatma manifests only as an object; all the relationships that glimmer in the mana – the Paramatma is in the form of all these people. It is not that He appears only in the form of things, He manifests even in the form of the relationship we feel for Him. There is no *parinaama* – no transformation – in this. The Paramatma remains unchanged in every perception.

‘Bhagwan Ramachandra became a baby, and began to cry.’

Do you know of any Ishwara in the world, in any majhab, who knows how to cry? Jesus and Mohammed are not the Ishwara; they are the son and the messenger of the Ishwara. In no other religion will you find any mention of the Ishwara crying! Nowhere is it written that one who cries is the Ishwara.

‘Bhagwan’s kajal ran down His cheeks with His tears.’

This roop of the Ishwara could be the principle of ‘*sarvam khalvidam brahm*’. All this jada-chetan and vishwa are the Brahman.

And in this you can see, ‘*ve`dam sarvam khalvidam brahm*’ – know that all this is the Brahman.

‘*Sad idam sarvam*’ – everything is the Sat – the Brahman.

‘*Chid idam brahm*’ – everything that is the Chit is the Brahman.

This is the swarup of the Paramatma.

‘When Shri Ramachandra began to cry His shareer had the luster of a blue sapphire. He had large eyes. He looked very beautiful. It seemed as though the effulgence of the early sunrise. It gave great anand to the Devtas.

When Dashrathji was told that he has got a son, he felt he was immersed in a sea of anand. He came there, accompanied by Vasishtaji.’

This shows that even in the darshan of his putra, Dashrathji's priorities were Dharma and Gnan, not his own mamata. Dharma and Gnan are automatically present when Guruji, himself, is present. You may do the best things on your own initiative, but they will have a smear of kama and bhoga. When you do something that pleases Guruji, something he tells you to do, your actions will contain Dharma; there will be no vasana to sully your actions.

'Guruji went with Dashrathji to see the newborn. He, too, was filled with anand. They came and had a darshan of Bhagwan's divine baby form. Tears of anand filled their eyes at the sight of kamal-nayan Shri Ramachandra.

Dashrathji arranged for the ritual of jaat-karma sanskara to be done by Guruji – *gurunaa jaatakarmaani chakaara sah* – this karma is considered to be a kartavya – a duty.'

All the different species are born naturally, including the manushya jaati. They are a part of Prakriti. Sanskaras are done to bestow beneficial attributes to the child. If a child is not taught how to sit, eat with the right hand, talk, wash etc, he will live like an animal. People say that everything will be learnt naturally if children are left to themselves. Such people have no idea about the swarup of the Vedic Dharma. Sanskaras are needed to make a manushya refined and cultured.

Hair grows on the head; there is a sanskara for this. There is a sanskara called the *garbhaadhaana sanskara*, when the father's seed is implanted in the mother's womb. The *punsavan* and *seemantonayan* sanskaras are done during a women's first pregnancy. The jaatakarma sanskara is done when a baby is born; its purpose is to implant subtle subconscious tendencies that are appropriate to the highest development of a manushya.

There is a need for sanskaras and teaching for children, to make them fit to achieve the four Purusharthas of Artha, Dharma, Kama and Moksha. A child cannot develop his full potential without sanskaras and shiksha.

About the removal of the doshas of the seed, Manuji has said, '*vaijikaam gaarbhikam chaiva* – are the two doshas, and these should be removed by doing sanskaras.

Kaike`yee chaatha bharatamasoota kamale`kshanaa,

sumitraayaam yamau jaatau poorne`ndusadrishaanau. 3. 38

‘Bharat was born to Kaikeyi. Sumitra had two beautiful sons.’

Look; people are very good at accumulating wealth, but when it comes to giving, it is a different matter altogether! When money comes, they never give a thought to where it is coming from, but a great deal of thought is given when they are to give five rupees to somebody. Mamata for money makes them reluctant to give, not mamata for Dharma! People are happy when money comes, but not when it goes. There should be occasions for giving, in the jeevan of a manushya. When a person’s house has occasion for money to come in, but no occasion for it to go out, the house will burst like an overflowing dam.

Tadaa graamasahasraani braahmane`bhye` mudaa dadau,

suvarnaani cha ratnaani vaasaansi surabheeh shubhaa. 3. 39

‘Dashrathji joyfully gave thousands of villages to Brahmins. He also gave gold, precious jewels and clothes. He donated cows of a superior breed. It is the duty of a Raja to look after the Brahmins, because they give their life to studying and teaching the Vedas, doing Karma-Kand, obtaining and preserving Gnan, doing dhyana, Yagna, japa, etc. It is the duty of every Grihastha to look after the people in the Brahmacharya and Sanyas Ashrams.

It is written in the Vedas that when any person gets a Vedic ritual done and if a mistake of enunciation of a mantra is made by the Brahmin conducting the ritual, it is the yajaman who gets the dosha. Logically, the rule should be that that the person who makes the mistake should get the dosha, but the vidvans have made this an exception, because it is the duty of the yajaman who is getting the ritual done to ensure that his purohit is properly trained to be a competent vidvan. This is why the yajaman is held responsible for a mistake made by his purohit.

I had gone to a Veda-Bhavan once, where six young boys were studying. There were two Pundits who taught them. The Institution was worth lakhs of rupees. I asked whether the students were also provided with free boarding and lodging.

‘Yes.’

‘Then why are there only six students?’ I asked.

The Pundits told me that youngsters were unwilling to take the benefits of this Institute. ‘The boys tell us that they will be looked after by us as long as they study with us, but what after they have completed their Vedic studies? Who will give them jobs? People no longer want to pay for Vedic rituals to be done.’

It is the task of the yajamans to think about how future generations will uphold and sustain this ancient knowledge. Unless daan is done and donations are given for the maintenance of these beneficial rituals how can they survive?

‘Maharaj Dashrath gave lavishly.’

The Ramcharitamanasa says that everybody was so elated that people gave away the things they were given; they did not keep any of the gifts for their own use! They wanted to give, and make others happy.

The naam-karan sanskara, the ritual of giving a name to the baby, should also be done. Sooner or later, the child will ask why he was given this name. These days, parents give meaningless names to their children, calling them Pinky or Tinky etc. If a child is given a name like Rama he will come to know who Rama was, and what admirable qualities He had. However, what gunas will a child called Minky or Chinty learn about? The future of the child must be kept in mind.

Yasmin ramante`munayo vidyayaa gnaanaviplave`,

tam guruh praaha raame`ti ramanaadraama ityapi. 3. 40

Bharanaadbharato naama lakshmanam lakshanaanvitam,

shatrughnam shatruhantaarame`vam guruabhaashata. 3. 41

Lakshmano raamachandre`na shatrughno bharate`na cha,

dvandveebhooya charantau tau paayasaanshaanusaaratah. 3. 42

Raamastu lakshmane`naatha vicharanbaalaleelayaa,

ramayaamaasa pitarau te`shtitairmugdhabhaashitaih. 3. 43

Bhaale`svarnamayaashvatthaparnamukttaafalaprabham,

kanthe`ratnamanivraatamadyadveepinakhaanchitam. 3. 44

Karnayoh svarnasampannaratnaarjunasataalukam,

shinjaanamanimanjeerakatisootraangadairvritam. 3. 45

Smitavaktraalpadashanamindraneelamaniprabham,

angane`ringamaanam tam tarnakaananu sarvatah. 3. 46

Dashtvaa dasharatho raajaa kausalyaa mumude`tadaa,

bhokshyamaano dasharatho raamame`heeti chaasakrit. 3. 47

Aahvayatyatiharshe`na pre`mnaa naayaati leelayaa,

aanaye`ti cha kausalyaamaaha saa sasmitaa sutam. 3. 48

Dhaavatyapi na shaknoti sprashtum yogimanogatim,

prahasansvamaayaati kardamaankitapaaninaa,

kinchit griheetvaa kavalam punare`va palaayate`. 3. 49

‘He, in whom great Munis take delight.’

When do they take delight in Him?

‘It is when agnan is destroyed through vidya and Tattvagnan – *vidyayaa gnaanaviplave`*. His name is Rama – *ramanaat raamah*. He is Rama because He takes delight in everybody and the great Gnanis take delight in Him.’

The word ‘Rama’ is not indicative of any karta-bhokta Parameshwara. Pundits know this, but they have to ignore this when they are teaching, because the word ‘*raama*’ is not made in the sense of the adhikaran – the substratum – ‘*ramante`asmin iti raamah.*’

When the word 'Rama' is understood as being the adhikaran it indicates that it is the support of all, the substratum of all, the Paramatma; not Rama who delights.

For example, a garden is for *aa-raama* – meaning, for becoming refreshed. People come to a garden and do *ramana* – they enjoy themselves. There are three words that are similar – *aaraama*, meaning comfort, *abhiraama*, meaning to enjoy, and *raama*. Rama is the Brahman who is the adhishtana of all.

If an agnani gives his son the name of Rama, that boy will be a karta – *raamah karoti*, *raamah gachchhati* – Rama is doing something, Rama is going somewhere. If we see the authentic meaning of the word 'Rama' the usage given as an example is incorrect.

'Rama is beyond Prakriti; He is the Paramatma.'

Prakriti means – *prakrishta kriti* – one whose creation is visible. And, the one who gives satta-sfuri to Prakriti is the Atma, and His name is 'Rama'. The one who nourishes and sustains is Bharat. Lakshman is given this name because he has the lakshan – the distinction of being inseparable from Rama. Shatrughna was given this name because he was a destroyer of enemies. This naam-karan sanskara was not done on a personal whim; it was done by Guru Vasishtha – *gururabhaashata*.

The naam-karan sanskara of a boy born in a Brahmin family should be done by his father when he is ten days old. For a boy born in a Kshatriya family it should be done by a Brahmin. The name is given according to the nakshatra – the lunar asterism – the month, and the sign of the Zodiac (rashi). Astrology is a great science. It is not proper when people name their babies at their own fancy. The Shastra is of benefit in these matters.

Lakshmanji was always with Shri Ramachandra, and Shatrughnaji with Bharat, whatever they did and wherever they went. This is because Lakshmanji was the result of the payas Kausalya gave Sumitra and Shatrughna was the result of the payas Kaikeyi gave. The *ansha* – meaning, part – is always inclined to the *anshee* – meaning, the whole of which it is a part. There is another leela in this – if the anshee is satisfied, the ansha is satisfied automatically.

Ane`na vishvatmaa bhagavaan tripyataam.

The whole world becomes satisfied if the Parameshwara is satisfied. All the jeevas become tripta when the Parameshwara is tripta. Tripti of the anshee gives tripti to the ansha. There is no need to give satisfaction to the ansha separately.

So, when Rama is pleased with somebody, so is Lakshman; and Shatrughna is automatically satisfied when Bharat is satisfied. No separate effort is needed to please Lakshman and Shatrughna. There is a description in the Valmiki Ramayana that baby Rama was put into His bed to sleep, but He would not fall asleep.

Na cha te`na binaa nidraam labhate` purushottamah – Rama was unable to sleep unless Lakshman was placed beside Him at bedtime.

Mrishtamannamupaaneetamashnaati na hi tam vinaa – if the most delicious sweetmeat was offered to Rama, He would not eat until Lakshman shared it with Him. The Valmiki Ramayana has many such episodes. The focus of the Adhyatma Ramayana, however, is on the Paramartha. The Valmiki Ramayana gives importance to interpersonal interaction in the sansara.

The bond of prema between Rama and Lakshman was so strong that it was like one prana in two shareers. In His baal-leela Rama always stayed with Lakshman. He spoke with a childish lisp that filled His mother and father with delight. One day, Maiya dressed up Ramlala lovingly. She painted a leaf of the banyan tree with gold paint, on His forehead. She placed a golden tiara, hung with pearls, on His head. She made Him wear a long necklace, studded with precious gems, armbands and wristlets, and a girdle. She also put a gold chain wound His neck, which had a pendant of tiger-claws, to ward away all evil. Long dangling ear rings hung from the lobes of His ears. *'Smitavaktraalpadashanam* – His tiny teeth gleamed when He smiled.

Goswamiji has given a charming description of Shri Rama as a baby in 'Kavitavali' and 'Gitavali'. We become immersed in anand when we read, or listen to it. The luster of Ramachandra's deha was like a beautiful blue sapphire.

‘Angane`ringamaanam tam tarnakaananu sarvatah’ – small calves frolicked freely in Dashrath’s courtyard. Rama and Lakshman would crawl after them, turning as they turned. Raja Dashrath and Ma Kausalya were filled with joy as they watched. Dashrath would call out to Rama when he sat for lunch. ‘O Rama, come here.’

‘Bhokshyamaano dasharatho raamame`heeti chaasakrit – he wanted to feed his son with his own hand. Rama, however, was reluctant to leave His play. When He did not respond after several calls, Dashrathji told Kausalya to call Rama. She would go smilingly, running to catch Him, but Bhagwan moves faster than the mana of the Yogis! Kausalya couldn’t even touch Him, but He smiled and came to her.

Dhoosara dhoori bhare`tana aaye` - He came, covered with dust, with dusty hands and dust on His clothes! A loving Maiya like Kausalya never tells her child to wash or bathe and then come to her.

In Yashoda Maiya’s leela it is written that she never knew how to scold her beloved child, no matter how dirty Krishna became! In the same way, Kausalya Maiya - *‘kardamaamankitapaaninaa’* – took Rama to Dashrath as He was, covered with dust. Rama took a mouthful of food from Dashrath and ran off to play again.

Kausalyya jananee tasya maasi maasi prakurvatee,

vaayanaani vichitraani samalankritya raaghavam. 3. 50

‘Every month, on the date on which Rama was born, Kausalya made an excuse to celebrate. She ordered a feast and sent gifts of sweets to people as is the custom at weddings.’

The Shiva Purana uses all the words used in common parlance for the traditional wedding customs.

‘Today is the auspicious nakshatra of my son, so I must distribute sweets,’ she said. ‘Today, Ramlala has completed three months! We should send sweets to everybody!’

Rama, Lakshman, Bharat and Shatrughna were so energetic that they kept their mothers busy looking after them. The mothers had no time to attend to household matters.

Grihakrityam tayaa tyakttam tasya chaapalyakaarahaat,

e`kadaa raghunaathoasau gato maataramantike`. 3. 52

Bhojanam de`hi me` maatarna shrutam kaaryasakttayaa,

tatah krodha`na bhaandaani lagude`naahanattadaa. 3. 53

Shikyastham paatayaamaasa gavyam cha navaneetakam,

lakshmanaaya dadau raamo bharataaya yathaakramam. 3. 54

Shatrughnaaya dadau pashchaaddadhi dugdham tathaiva cha,

soode`na kathite` maatre` haasyam kritvaa pradhaavati. 3. 55

Aagatam taam vilokyaatha tatah sarvaih palaayitam,

kausalyaa dhaavamaanaapi praskhalantee pade` pade`. 3. 56

The mother's attention was fully on her son; nothing else occupied her mind. 'Where did He go? What is He doing? How sweetly He smiles! What is He saying?' Such thoughts kept the three mothers busy all day long.

One day Bhagwan Ramachandra went to His mother. "Ma, I want to eat," He said. Maiya was preoccupied with some housework for Rama; she did not heed Him and He got angry.

Tatah krodha`na bhaandaani lagude`naahanattadaa – He picked up a stick and started to break all the pots that were there, including those that were hanging from the ceiling. All the milk , butter, curds etc was spilt. Ramlala fed curds and fresh butter to Bharat, Lakshman and Shatrughna.

The cook went and complained to Mata Kausalya. Ramji laughed! When they saw Maiya coming to catch them, all four boys ran, with Kausalya running after them.

Obviously, it was impossible for her to catch up with the boys, and Ramji let her catch Him. Kausalya caught Ramji, but she found it impossible to say anything to Him – *kinchinnoovaacha bhaaminee* – she just could not scold Him! The prema in her hriday was too strong to administer a rebuke even though He had done such damage!

*Raghunaatham kare` dhritvaa kinchinnoovaacha bhaaminee,
baalabhaavam samaashritya mandam mandam rurodaha. 3. 57*

*Te` sarve` laalita maatraa gaadhamaalingya yatratah,
e`vamaanandasandohajagadaanandakaarakah. 3. 58*

*Maayaabaalabapurdhritvaa ramayaamaasa dampatee,
atha kaale`na te` sarve` kaumaaram pratipe`dire`. 3. 59*

*Upaneetaa vasishthe`na sarvavidyaavishaaradaah,
dhanurve`de` cha nirataah sarvashaastrarthave`dinah. 3. 60*

*Babhoovurjagataam naathaa leelayaa nararoopinah,
lakshmanastu sadaa raamamanugachchhati saadaram. 3. 61*

*Se`vyase`vakabhaave`na shatrughno bharatam tathaa,
raamashchaapadharo nityam tooneebaanaanvitah prabhuh. 3. 62*

*Ashvaaroodho vanam yaati mrigayaayai salakshmanah,
hatvaa dushtamrigaansarvaanpitre` sarvam nyave`dayan. 3. 63*

*Praatarutthitaaya susnaatah pitaraavabhivaadya cha,
paurakaaryaani sarvaani karoti vinayaanvitah. 3. 64*

Maiya stood, holding Ramlala's hand, without saying a word! Ramlala was crying softly. Maiya cuddled all the boys lovingly. She spoke tenderly, holding them close

– ‘*gaadhamaalingya yatnatah*’. Rama is a treasury of anand. He is the karana of anand in this world. He is the one who gives anand.

Days passed swiftly. The boys became young men. Vasishthaji gave them the upanayan sanskara – all four boys received the sacred thread and were initiated to the Gayatri Mantra. They began their formal education.’

A manushya cannot know even one letter of the alphabet without being taught. Even *ka*, *kha*, *gha* have to be taught. There are self-made people who say, ‘everything will get done automatically.’ Oh! What will be done automatically if nobody teaches you anything?

‘After the upanayan sanskara Bhagwan Rama acquired proficiency in all the vidyas – He became an expert in all the different branches of learning.’

The upanayan sanskara means that the youth has to stay at his Guru’s Ashram, even if he is the son of a Raja, for the duration of his education, without getting any preferential treatment. The upanayan sanskara is the introduction to formal education. When a child learns from a tutor who comes to his house, he gets the thought, ‘my parents are paying him to come and teach me.’ When a child goes to the Guru to be taught, his respect for his teacher is sustained.

‘Bhagwan achieved skills in all the vidyas. He gained mastery of the Dhanur Veda, meaning the science of archery, and He also learnt discrimination in all the Shastras.

Bhagwan is the Swami of this jagat, but He has assumed a manushya form as a leela.

Lakshman always walked behind Rama with a feeling of serving Him, and Shatrughna with Bharat. Rama always kept His dhanush-baan with Him. Sometimes they rode out to hunt to kill dangerous wild animals. When they returned, Rama would tell Dashrath how the hunt went.’

Hunting was necessary, both to keep the people in the villages safe from predatory animals and also to practice shooting a moving object. To protect the country, Dharma, community, and Sampradaya is also a Raja’s duty. It is not that everybody becomes a trader or businessman. How can a country be safe if there is nobody to

protect the people? This is why different work is allocated to different people. One group takes up a spade and digs the ground. One, a Vaishya, does trading. One, the Kshatriya, takes up the art of warfare; and one, the Brahmin, does rituals, Yagnas etc. A manushya has to do everything to maintain the arrangements of his Dharma.

When a person has an early morning bath, it awakens the shakti gathered during his sleep, so that it comes into his jeevan.

‘Bhagwan Rama would finish His bath and go to greet His mother and father respectfully.’

Bowing your head to your elders helps you to progress in life. *Na kasyonnatyai bhavati shirasastvavanatih* - bow your head before Shivaji and attain the highest state!

‘*Paurakaaryaani sarvaani karoti vinayaanvitah* – Rama did every kind of task that needed to be done for the welfare of His people, His *prajaa*’. No work was beneath Him.’

A person should have the habit of doing work of all kinds. Udiya Babaji Maharaj used to tell us, ‘seva is not done as an obligation to somebody; it is done to cultivate a good habit. To serve somebody is to do a great benefit to one’s self. How will you be of any benefit to anybody else if your habit is spoilt?’

Sarvaani means, Rama would do the smallest of tasks to benefit His praja. He did everything with great humility. He never showed arrogance by saying, ‘I did this for your benefit; you should show gratitude by folding your hands to Me.’

Bandhubhih sahito nityam bhuktvaa munibhiranvaham,
dharmashaastrarahasyaani shrinoti vyaakaroti cha. 3. 65

‘Rama ate all His meals with His brothers.’

It is not that He was only concerned with His own comfort or convenience.

‘Rama would sit with Mahatmas and listen to their interpretations about the rahasya of the Shastras.’

The Dharma-Shastra is *aagna-pradhaana* – obedience is predominant. The Mahatmas would give instructions about the method of the work that was to be done, and Rama did what they said. The rahasya of these things is not written openly. The rahasya is known only to the Mahatmas who have experience and Gnan about the Dharma-Shastra. They explain it to others.

E`vam paraatmaa manujaavataaro manushyalokaananusritya sarvam,

chakre`avikaaree parinaamaheeno vichaaryamaane` na karoti kinchit. 3. 61

‘Thus, the Paramatma assumed the roop of a manushya and behaved like an ordinary man. There is no vikar in Him. When ordinary people do things driven by kama, krodha, lobha, dambha, mada and matsarya there is vikar in the karma. When something is done as a favor, to oblige somebody, some mistake or other is always made. The work we do should be such that the other person is helped without his even knowing about it. Work is not done to oblige.

There is no parinam in the nirvikar Paramatma. That means, a fruit is created when some karma is done. Ramachandra does not get any fruit for His karmas. He has no desire for any fruit. He does His duty meticulously. If you think about His swarup, He is the Gnan-swarup, anand-swarup, Atma-swarup Bhagwan Rama – *na karoti kinchit* – who doesn’t do anything.

Just think of all the things that are done in the shareer. Do you make your pulse beat? You are a great karta! It must be you, who does the work of making your hair grow? You must be making your blood circulate in your shareer? Is it you who digest the food you eat, and throws out the remains?

Just as Prakriti does her work as long as the shareer remains, the Prakriti that is the Paramatma’s assumed shareer continues to do all the work. In this, the abhiman – *aham karoti vrithaabhimaanah* – ‘I am the karta’ is absolutely false. ‘*Naiva kinchit karomeeti yukttam manye`t tattvavit*’ – this statement of the Gita is absolutely true. All abhiman of doing great and small things is false. If you give some thought to this you will understand that the Atmadev in the shareer does nothing.

That which is the satta does not do anything; that which is Gnan does not do anything; and that which is anand does not do anything. That which is anant does not do anything either. The abhiman of the 'I' makes itself the karta and gets trapped.

I had read about a Mahatma who was invited to the house of a wealthy Seth. The house was palatial. The Seth welcomed the Mahatma with a sumptuous meal and then took him on a tour of the house and garden. His property was extensive. When they came back to the drawing room, the Mahatma strolled over to a large globe that decorated a table. 'What is this?' he asked.

'Maharaj, it is a map of the world,' said the Seth.

'Then it should have our Bharat-varsha?'

The Seth showed India to the Mahatma.

'Where is your city, Mumbai, in this?'

The Seth pointed to the dot that indicated Mumbai.

'Where is your mansion?'

'How can my mansion be shown in this limited space, Maharaj?'

'When your mansion is not even seen in the map of the world, how will it be found in the map of the Parabrahm Paramatma, Seth?' asked the Mahatma. People hold on to abhiman that is absolutely false, and consider others to be inferior!

The Fourth Sarga

Meeting Vishwamitra; killing Tadaka

Shreemahaade`va uvaacha

*Kadaachitkaushikoabhyaagaadayodhyaam jvalanaprabhah,
drashtum raamam paraatmaanam jaatam gnaatvaa svamaayayaa. 4. 1*

*Drishtvaa dasharatho raajaa pratyuthaayaachire`na tu,
vasishthe`na samaagamyaa poojayitvaa yathaavidhi. 4. 2*

*Abhivaadya munim raajaa praanjalirbhakttinamradheeh,
kritaarthoasmi muneendraaham tvadaagamanakaaranaat. 4. 3*

*Tvadvidhaa yadgriham yaanti tatraivaayaanti sampadah,
yadarthamaagatoasi tvam broohi satyam karomi tat. 4. 4*

*Vishvaamitroapi tam preetah pratyuvaacha mahaamatih,
aham parvani sampraapte` drishtvaa yashtum suraanpitrin. 4. 5*

‘Bhagwan Rama’s leela began! Kaushik Muni has the brilliance of agni. In just one lifetime, he subdued his Kshatriya nature – he was born in a Kshatriya lineage – and achieved the nature of a Brahmin.’

Kaushik Muni is Vishwamitra. In Sanskrit, *vishvaamitra* is called *vishva-mitra*, which means, friend of the whole world. The word ‘Vishwamitra’ can be used for anybody, to indicate that he has universal benevolence.

‘When Vishwamitra came to know that Bhagwan has taken an Avatar as Rama, using His Maya to manifest as a manushya, he came to Ayodhya for Rama’s darshan.’

A Mahatma sent word to the Raja to inform him that he had come into his city. The Raja said, ‘let the Mahatma come.’ Then, the Mahatma was escorted to his

chamber. Here, however, Dashrathji was a great Emperor who knew the etiquette. A penniless Mahatma is superior in stature to all the Rajas in the world. Unless tyaga is given greater importance than wealth and power, wealthy people will not remain wealthy, because when vasana for wealth arises, people want to fight each other to get more wealth and power. It is the tyaga who stands in-between them. 'Oh, my brother! You have so much already; why do you want more? What will you do by getting more wealth? Look how I am, healthy and carefree, better than both of you!'

This arrangement of tyaga is actually what maintains the balance in the sansara. The people who are rich and powerful, but do not consider the tyaga to be superior, harm themselves. Their wealth and power do not endure.

'Dashrathji got up and went forward respectfully to greet Vishwamitraji.'

Pratyutthaaya means, with all respect, and *achire`na* means, at once. This is not like a ruler sending a message to his subject to wait while he took his time to summon him.

'Dashrathji got up from his throne at once and went forth to greet Vishwamitraji, and bring him into the Court. He invited the Muni to sit by his side, and did Vishwamitra's puja with full ceremony. He folded his hands and bowed his head.

"He King of Munis!" he said, "I am blessed by your auspicious arrival. It is good fortune that you have come to Ayodhya. When a Mahatma like you – *tvadvidhaa yad graham yaanti tatraivaayaanti sampadah* – comes to somebody's house, all prosperity comes, too."

Dashrathji continued, "please tell me what I can do for you. I will definitely do it. I will not let any wish of yours go unfulfilled."

Vishwamitra was pleased. "whenever I begin to prepare to do a Yagna or when any auspicious day comes, suitable for me to propitiate the Devtas and Pitris, the Daityas come and disrupt the ritual. These Asuras are led by Marich and Subahu.

Yadaarabhe` tadaa daityaa vighnam kurvanti nityashah,

maareechashcha subaahushchaapare`chaanucharaastayoh. 4. 6
Atastayorvadhaarthaaya jye`shtham raamam prayachchhame`,
lakshmane`na saha braatraa tava shre`yo bhavishyati. 4. 7
Vasishthe`na sahaamantrya deeyataam yadi rochate`,
paprachchha gurume`kaante`raajaa chintaaparaayanah. 4. 8
Kim karomi guro raamam tyakttum notsahate`manah,
bahuvarshasahasraante`kashte`notpaaditaah sutaah. 4. 9
Chatvaaroamaratulyaaste`te`sham raamaativallabhah,
raamastvito gachchhati che`nna jeevaami kathanchana. 4. 10
Pratyaakhyaato yadi munih shaapam daasyatyasanshayah,
katham shre`yo bhave`nmahyamasatyam chaapi na sprishe`t. 4. 11

Vasishtha uvaacha

Shrunu raajande`vaguhyam gopaneeyam prayatnatah,
raamo na maanusho jaatah paramaatmaa sanaatanah. 4. 12
Bhoomer`bhaaraavataaraaya brahmanaa prarthitah puraa,
sa e`va jaato bhavane`kausalyaayaam tavaanagha. 4. 13
Tvam tu prajaapatih poorvam kashyapo brahmanah sutah,
kausalyaa chaaditirde`vamaataa poorvam yashasvinee,
Bhavantam tapa ugram vai te`paathe`bahuvarsaram. 4. 14
agraamyavishayau vishnupoojaadhyaanaikatatparau,
tadaa prasanno bhagavaan varado bhakktavatsalah. 4. 15
Vrineeshva varamityuktte`tvam me`putra bhavaamala,

iti tvayaa yaachitoasau bhagavaanbhootabhaavanah. 4. 16

Tathe`tyuktvaadya putraste`jaato raamah sa e`va hi,

she`shastu lakshmano raajan raamame`vaanvapadyata. 4. 17

Jaatau bharatashatrughnau shankhachakre`gadaabritah,

yogamaayaapi seete`ti jaataa janakanandinee. 4. 18

Therefore, please let your eldest son, Rama, and His younger brother Lakshman come with me, and kill these two Asuras. *Tava shre`yo bhavishyati* – you will get great good fortune if you grant this wish of mine.”

The Valmiki Ramayana gives this episode at great length, describing a long discussion between Vishwamitra and Dashrath. Dashrath’s moha and prema for Rama was so strong that he was not willing to let Rama go. In the Adhyatma Ramayana this episode is given in a more compact form. Here, Dashrathji consulted Vasishthaji at once, because Vishwamitraji had suggested he confer with Vasishthaji before taking any decision.

If you take the advice of a small-hearted person, the advice will be narrow-minded. You should take advice from a large-hearted person. The advice to hold on is not the correct advice. The advice of a small-hearted person is always sullied, leading to quarrels and strife, because small-hearted people are always miserly and grasping. The advice of great people is magnanimous.

Raja Dashrath consulted Guru Vasishtha without any third person being present.

“Gurudev, I am very worried,” he said. ‘What should I do? I don’t have the will to let Rama go. I got my four sons after I reached old age! My sons are as bright as Devtas, but of them all, Rama is dearest to me. I cannot live without him.

I realize that if I refuse, the Mahatma will give a shaap. So please show me a way out, so that I don’t have to let Rama go, and I get good fortune, and the Muni does not give me a shaap for refusing to let Rama go with him.

One thing more – *katham shre`yo bhavem mahyamasatyam chaapi na sprishe`t* – I have given my word to fulfill Vishwamitra's wish. I should not get the dosha of breaking my word. Please keep these three things in mind and advise me."

Vasishthaji said, "Raja, I will tell you something very secret." Vasishthaji whispered something very sweet in Dashrath's ear. "Rajan! You don't know what the Sadhu has in mind. Vishwamitra has come to get your son married. This Rama is not an ordinary manushya; He is the Sanatana Paramatma! Brahmaji requested Him to reduce the burden on the Prithivi, so He has come to your home, through Kausalya's womb. In a previous birth you were Prajapati Kashyap and Kausalya was Aditi. Both of you did an intense tapasya. When Bhagwan appeared before you, you did not even know what the sukha of this sansara is like! You felt some curiosity about it."

Agraamyaaave`shayo vishnupoojaadhyaanaikatatparau,

Kashyap and Aditi were continuously immersed in dhyana. They knew nothing about the relationship between a man and woman, or what a son is.

"When you saw Bhagwan you felt a longing for Him to be your son. Bhagwan was pleased with you; He agreed. He is bhakta-vatsal. He always fulfils the wishes of His bhaktas. Bhagwan told you to ask for a vara, and you asked Him to become your son. Bhagwan said, '*tathaastu* – so be it.'"

The Vaishnavas say that the purport of this is that Kashyap and Aditi asked for a varadaan which was impossible for Bhagwan to grant – they asked for a son like Bhagwan. If Bhagwan becomes somebody's son, will He be genuine or false? He is the *aadi* – the origin – of the entire jagat as well as its *anta* – its end. Who would He be born after, and become the son?

Another question comes up here. Kashyap said, 'let me have a son like You.' Bhagwan thought, 'he is not asking Me to be his son; he wants a son like Me. Where on earth am I to find any other like Me?' So Bhagwan was silent.

After a while Bhagwan said, 'I told you to ask for a vara. You asked for a son like Me. I cannot grant your wish because there is nobody like Me. Since I cannot grant

what you asked for, I will give you its equal.' Even after giving Kashyap-Aditi the equal of what they asked for, Bhagwan felt indebted to them.

Bhagwan remains a debtor of His bhaktas – this is what is explained here. Bhagwan also told Hanumanji that He could never repay him for what he had done.

Maiyye`va jeernataam jaatu yatvayopakritam kape`.

(I will always remain indebted to you, Hanuman.)

Bhagwan told the gopis, 'I am your debtor. 'Aisaa kauna udaara jaga maheen – who, in this world, is as generous as Bhagwan is?' The very thought of Bhagwan's sheel-svabhava melts the hriday!

"It is the same Bhagwan who has come to your house, Dashrath," said Vasishthaji, "because you and Kausalya were Kashyap and Aditi. Bhagwan has taken an Avatar in your house as Rama. Yogamaya is Bhagwan's unimaginable shakti, who is not separate from Him. She is born as Sita in Janakpur.

Vishvaamitroapi raamaaya taam yojayitumaagatah,

e`tadguhyatamam raajanna vaktavyam kadaachana. 4. 19

Atah preete`na manasaa poojayitvaatha kaushikam,

pre`shayasva ramaanaatham raaghavam sahalakshmanam. 4. 20

Vishwamitra has the secret purpose of making Ramji meet Sitaji, who is His Yogamaya. You must not tell anybody about this proposed marriage, about Rama-Avatar and Sita-Avatar, and the Devtas' knowing about this."

After hearing this, Dashrathji did an elaborate puja of Vishwamitra and sent Rama and Lakshman with him. "I am fulfilled," thought Dashrath. "Bhagwan is my son! What greater good fortune could there be?"

Vasishthe`naivamukttastu raajaa dasharathastadaa,

kritakrityamivaatmaanam me`ne` pramuditaantarah. 4. 21

*Aahooya raamaraame`ti lakshmane`ti cha saadaram,
aalingya moordhanyavaghraaya kaushikaaya samarpayah. 4. 22*

*Tatoatihrishto bhagavaanvishvaamitrah prataapavaan,
aasheerbhinandyaatha aagatau raamalakshmanau. 4. 23*

*Griheetvaa chaapatooneerabaanakhadangadharau yayau,
kinchidde`shamatikramya raamamaahooya bhakttitah. 4. 24*

*Dadau balaam chaatibalaam vidye`d dve`de`vanirmite`,
yayorgrahanamaatre`na kshutkshaamaadi na jaayate`. 4. 25*

*Tata utteerya gangaam te`taatakaavanamaayaman,
vishvaamitrastadaa praaha raamam satyaparaakramam. 4. 26*

*Atraasti taatakaa naama raakshasee kaamaroopinee,
baadhate`lokamakhilam jahi taamavichaarayan. 4. 27*

*Tathe`ti dhanuraadaaya sagunam raghunandanah,
tankaaramakarotte`na shabde`naapoorayadvanam. 4. 28*

*Tatshrutvaasahamaanaa saa taatakaa ghoraroopinee,
krodhasammoorchchhitaa raamamabhidudraava me`ghavat. 4. 29*

*Taame`ke`na share`naashu taadayaamaasa vakshasi,
papaata vipine`ghoraa vamantee rudhiram bahu. 4. 30*

*Tatoatisundari yakshee sarvaabharanabhooshitaa,
shaapaaptishaachataam praaptaa mukttaa raamaprasaadatah. 4. 31*

Natvaa raamam parikramya gataa raamaagnayaa divam. 4. 32

Tatoatihrishtah parirabhya raamam moordhanyavaghraaya vichintyam kinchit,

sarvaasvajaalam sarahasyamantram preetyaabhiraamaaya dadau muneendrah.
4. 33

Dashrathji's hriday was filled with anand, He felt fulfilled.'

It is said that when a manushya feels he has a great many things to do, and feels poornata when they are done, he says, 'enough! I have no more kartavya left. I am krita-kritya; I am fulfilled. I have no duties left.' And when a businessman achieves his goal in business he says, 'oh, I have achieved my purpose.' A Kshatriya says, 'I have attained the ability to hit the bull's eye.' A Brahmin says, 'I have got the Gnan I sought.'

A Brahmin feels fulfilled when he gets Gnan, a Kshatriya when he perfects his aim, and a Vaishya when he earns great wealth. The fulfillment of a person who does Karma-kanda is when he gets the fruit of the Karma. These are the four kinds of fulfillment.

'Dashrath respectfully called Rama-Lakshman, since he now knew the truth about them. He embraced both his sons, smelling their heads as a blessing. Then he entrusted them to Vishwamitra. The Mahatma was filled with anand.

When Rama and Lakshman came before Vishwamitra he gave them a lot of ashirvad. He held Rama's hand in one hand and Lakshman's in the other. The three of them walked in this manner, with Vishwamitra in-between the two brothers. Rama and Lakshman were both armed with a bow, a quiver full of arrows and a sword.

Vishwamitra called Rama to him after they had gone some distance. He gave both the young men the vidya called 'bala' and 'atibala'. These techniques enabled a person to live without food or water for many years, and to overcome enemies, even fight them physically. There are also herbs that are called by these names, which give great strength if eaten in small quantities.

'After this they crossed the Gangaji and entered a densely forested area called the Tataka Van. Vishwamitra told Rama, "a Rakshasi called Tataka lives here. That is why this forest is called the Tataka van. This Rakshasi is *kaama-roopinee* – she can

assume any form at will. It is very difficult to understand a Rakshasa because they take whatever roop they want, when they come to us.”

I remember how, when we were youngsters, we spoke casually – suppose we become nishkama; our antahkarana becomes nishkama – then, will kama be dead or not?

We were told that it is kama in the form of wanting to be nishkama! Kama is present in every desire. It is not dead; it is alive and active whenever there is any wish in the mana. We want to be nishkama so that kama dies.

No-no! Kama has transferred itself – it has come in the form of the desire to be nishkama. It is settled in our hriday in a new form.

Bhagwan has said, '*kaamaroopam duraasadam* – nobody can recognize kama easily when it comes in the form of nishkamata.' This kama is a Rakshasa because it assumes a variety of forms. If you say you don't want anything, understand that this Rakshasa has come in the form of not wanting anything! The adhyatmik kama is the most dangerous of all, because a manushya fails to recognize that it is kama. It cannot be discarded unless it is recognized as something bad; the person feels that this is a good desire to have.

This Rakshasi Tataka is a form of kama. She gives dukha to everybody.

'Vishwamitra told Ramachandra, "kill her without a second thought." Ramachandra obeyed.'

Other Ramayanas describe that Rama felt some hesitation at the thought of killing a woman. However, this was Rama and Krishna's destiny; Krishna also had to kill Putana. What can anybody do? In fact, Putana is a vritti of being related to another. It takes many forms. Nobody but Rama can destroy this vritti of antagonism. Ramachandra Bhagwan strung His bow and twanged it. The whole van resounded with the twang of Ramachandra's bow.

Tataka found this unbearable. She assumed a terrible form and rushed angrily to kill Rama. Bhagwan Rama pierced her chest with a single arrow. She fell to the ground, vomiting blood.

A beautiful Yakshini emerged from Tataka's shareer, wearing gold ornaments. This Yakshini had become a Rakshasi because of a shaap. She was liberated when Rama's arrow destroyed the Rakshasi shareer. She regained her original beautiful form and became Ramachandra's bhakta. She bowed down at His feet and went back to Swarga with His permission.

Vishwamitra was very pleased. There was a special reason for this. Ramachandra was highly learned; He was wise and strong. Had He let ahankara to come in the way of obeying His Guru's aagna, Vishwamitra would have understood that his student not yet fully mature. Ramachandra's instant obedience – *tatoati hrishtah parirabhya raamam* – pleased him. He embraced Rama lovingly and smelled His head in blessing. Then he became thoughtful.'

It is said that when Rama was fighting against Luv-Kush He thought to Himself, 'these boys are using the same weapons Vishwamitra had taught Me in secret. They must be Vishwamitra's descendants, or else My sons. They must have obtained these weapons as an inheritance, because Vishwamitra and I are the only people who have this vidya. How else could the boys know these techniques?'

'Vishwamitra gave some thought to the matter and decided to give Rama the secret mantras that turned ordinary arrows to terrible missiles, including Brahmaji's invincible Brahmastra.

The Fifth Sarga

The Repression of Marich and Subahu and the Salvation of Ahalya.

Shreemahaade`va uvaacha

*Tatra kaamaashrame`ramye`kaanane`munisankule`,
ushitvaa rajaneeme`kaam prabhaate`prasthitaah shanaih. 5. 1*

*Siddhaashramam gataah sarve`siddhachaaranase`vitam,
vishvaamitre`na sandishta munayastannivaasinah. 5. 2*

*Poojaam cha mahateem chakroo raamalakshmanayordrutam,
shreeraamah kaushikam praaha mune`deekshaam pravishyataam. 5. 3*

*Darshayasva mahaabhaaga kutastau raakshasaadhamau,
tathe`tyuktvaa muniryashtummaare`bhe`munibhih saha. 5. 4*

*Madhyaanhe`dadrishaate`tau raaksasau kaamaroopinau,
maarichashcha subaahushcha varshantau sudhiraasthinee. 5. 5*

*Raamoapi dhanuraadaaya dvau baanau sandadhe`sudheeh,
aakarnaantam samaakrishya visasarja tayoh prithak. 5. 6*

*Tayore`kastu maareecham bhraamayachchhatayojanam,
paatayaamaasa jaladhau tadadbhutamivaabhat. 5.7*

*Dviteeyoagnimayo baanah subaahumajayatkshanaat,
apare`lakshmane`naashu hataastadanuyaayinah. 5. 8*

*Pushpaudhairaakirande`vaa raaghavam sahalakshmanam,
de`vadundubhayo ne`dustushtuvuh siddhachaaranaah. 5. 9*

Vishvaamitrastu sampoojya poojaarham raghunandanam,

anke`nive`shya chaalingya bhaktyaa vaashpaakule`kshanah. 5. 10

Bhojayitvaa saha bhraatraa raamam pakvafalaadibhih,

puraanavaakyairmadhurairninaaya divasatrayam. 5. 11

Chaturthe`ahani sampraapte`kaushiko raamamabraveet,

raama raama mahaayagnam drashtum gachchhaamahe`vayam. 5 12

‘Rama, Lakshman and Vishwamitra spent that night at the Kama Ashram in the district of Anga. There were many Rishis who lived there. They welcomed Vishwamitra and his young companions with respect and warmth. Then, they went on to Siddha Ashram and did an elaborate puja of Ramachandra.’

Puja does not mean applying chandan and paste, and garlanding a revered person. It is a method of showing the respect and love in your hriday, and it is called *satkaara* – to honor. Whatever the custom of the place and time is, to honor the person you respect, is satkar.

‘Shri Rama told Vishwamitra, “Maharaj, please take the diksha for the Yagna and do the sankalpa. Tell Me where Marich and Subahu are, so I can kill these Rakshasas.”

The Muni started the Yagna. In the afternoon he saw the kama-roopi Rakshasas come and stand before him. Marich and Subahu – *varshantau rudhiraasthinee* – showered blood and bones on the fire of the Yagna to ruin its purity. Rama picked up His dhanush. He placed two arrows on the string and let them go. The two arrows simultaneously shot the two Rakshasas, and both arrows achieved their purpose.’

Dvishsharam naabhisandhatte` - Ramachandra Bhagwan does not use two arrows to kill one person. *Dvirdadaati na chaartibhyah* – He does not give daan twice to the same person; the daan He gives is enough to meet the needs of the person lifelong. To keep a man needy, so he has to go on asking, is not a good thing. *Raama dvirnaabhibhaashate`* - Rama does not repeat Himself. He says what He wants to, once, conclusively and succinctly. The Valmiki Ramayana describes Rama’s gunas.

Dvishsharam naabhisandhatte` - He does not need a second arrow for the same target.

‘One baan hit Marich, turned him round, and threw him into the sea a hundred yojans away. The other had the power of agni; it burned Subahu to ashes. Lakshmanji destroyed the Rakshasas who were their followers. The Devtas showered flowers on Rama-Lakshman from above. The Devtas’ kettle drums began to beat and the Siddha-Chanar – the divine minstrels – began to eulogize Bhagwan.

Vishwamitra honored both Rama and Lakshman. He made them sit on his lap – Rama on one knee and Lakshman on the other – and held them close. Vishwamitra’s hriday was so full of prema that tears flowed from his eyes. He offered the two princes whatever fruits and nuts etc they had.

“He Rama,” said Vishwamitra, “a great Yagna is being held at Janakpur. We will go there for its darshan.”

Vide`haraajanagare` janakasya mahaatmanah,

tatra maahe`shvaram chaapamasti nyastam pinaakinaa. 5. 13

Drakshysi tvam mahaasattvam poojyase` janake`na cha,

ityuktvaa munibhistaabhyaam yayau gangaasameepagam. 5. 14

Gautamasyaashramam punyam yatraahalyaasthitaa tapah,

divyapushpafalope`tapaadapaih parive`shtitam. 5. 15

Mrigapakshiganairheenam naanaajantuvivarjitam,

drishtovaacha munim shreemaan raamo raajeevalochanah. 5. 16

Kasyaitadaashramapadam bhaati bhaasvachchhubham mahat,

patrapushpafalairyukttam jantubhih parivarjitam. 5. 17

Aahlaadayati me`che`to bhagavan broohi tattvatah. 5.18

Vishvaamitra uvaacha

*Shrunu raama puraa vrittam gautamo lokavishrutah,
sarvadharmabhritaam shre`shthastapasaaraadhayan harim. 5. 19*

*Tasmai brahmaa dadau kanyaamahalyaam lokasundareem,
brahmacharye`na santushtah shushrooshanaparaayanaam. 5. 20*

*Tayaa saardhamihaavaatseedgdautamastapataam varah,
shakrastu taam gharshayitumantaram pre`psuranvaham. 5. 21*

*Kadaachinmunive`she`na gautame`nirgate`grihaat,
gharshayitvaatha niragaattvaritam munipyagaat. 5. 22*

*Drishtvaa yaantam svaroope`na munih paramakopannah,
paprachchha kastvam dushtaan mama roopadharoadhamah. 5. 23*

*Satyam broohi na che`dbhasma karishyaami na sanshayah,
soabraveedde`varaajoaham paahi maam kaamakinkaram. 5. 24*

*Kritam jugupsitam karma mayaa kutsitache`tasaa,
gautamah krodhataamraakshah shashaapa divijaadhipam. 5. 25*

*Yonilampata dushtaatmansahasrabhagavaanbhava,
shaptvaa tam de`varaajanam pravishya svaashramam drutam. 5. 26*

*Drishvaahalyaam ve`pamaanaam praanjalim gautamoabraveet,
dushte`tvam tishtha durvritte`shilaayaamashrame`mama. 5. 27*

*Niraahaaraa divaaraatrim tapah paramamaasthita,
aatapaanilavarshaadisahishnuh parame`shvaram. 5. 28*

*Dhyaayantee raamame`kaagramanasaa hridi sansthitam,
naanaajantuviheenoayamaashramo me`bhavishyati. 5. 29*

*E`vam varshasahasre`shu hyane`ke`shu gate`shu cha,
raamo daasharathih shreemaanaagamishyati saanujah. 5. 30
Yadaa tvadaashrayashilaam paadaabhyaamaakramishyati,
tadaiva dhootapaapaa tvam raamam sampoojya bhakttitah. 5. 31
Parikramya namskritya stutvaa shaapaadvimokshyase`,
poorvavanmama shushrushaam karishyasi yathaasukham. 5. 32
Ityuktvaa gautamah praagaadhdhhimavantam nagottamam,
tadaadyahalyaa bhootaanaamdrishyaa svaashrame`shubha`. 5. 33
Tava paadaarajahsprisham kaankshate`pavanaashanaa,
aaste`adyaapi raghushre`shtha tapo dushkaramaasthita. 5. 34
Paavayasva mune`rbhaaryaamahalyaam brahmanah sutaam,
ityuktvaa raaghavam haste`griheetvaa munipungavah. 5. 35
Darshayaamaasa chaahalyaamugre`na tapasaa sthitaam,
raamah shilaam pada sprishtvaa taam chaapashyattapodhanaam. 5. 36*

“We are going to Videha-nagar, the Capital city of Raja Janak, to see the great Yagna that will be held there. Shankarji has kept his dhanush there. Come with us; see the power of this dhanush. Raja Janak will also do Your satkar,” said Vishwamitra.

Rama and Lakshman were interested in seeing any exceptional dhanush; they were Kshatriyas, after all! They questioned Vishwamitra eagerly, “how big is the dhanush? Who wielded it earlier? Are we permitted to pick it up and examine it? Was the previous user more valorous than us?”

All the people in Vishwamitra’s group walked to the bank of the Gangaji. They came to Gautam Muni’s Ashram. Ahalya stayed in a stone, doing tapasya. Divya purushas lived at the Ashram. There were trees and shrubs loaded with fruits and flowers,

but there were no birds or animals. There were all the objects of bhoga, but nobody to avail of them.'

The Ishwara created this srishti to give sukha to the jeeva. This gross world is for giving bhoga to all beings, because every jeeva has a vasana for bhoga. His janma and janmantar – this loka and the lokas after this – is a result of these vasanas. It is as though Bhagwan created this loka to let jeevas fulfill their vasanas. When the jeeva develops vairagya for bhoga, he turns towards the Paramatma. Until then, he goes on playing with the toys the Paramatma has given him.

'Shri Ramachandra asked Vishwamitra, "Maharaj, what is this? This Ashram is so beautiful, but why are there no birds or animals or people here? The sight of this Ashram gives Me anand. Vishwamitraji, this is a place of great luster. It seems as though I will get the darshan of a premi here."

Vishwamitraji said, "He Rama, the famous Gautam Muni lived here in earlier times. He had pleased Bhagwan with his tapasya – *tapasaaraadhyaya harim.*" Bhagwan gives the jeeva the bhoga of the jagat – *bhokttaaram yagnatapasaam*. Bhagwan's bhoga is to feed others, and practice self-restraint.

What does Bhagwan eat?

Bhagwan eats the Yagna-tapasya in the jeevan of the jeeva – *bhokttaaram yagnatapasaam*.

"Gautamji did Bhagwan's aradhana by doing tapasya," explained Vishwamitra. "Brahmaji was pleased with him and gave him an outstandingly beautiful maiden for his wife. Her name was Ahalya."

Ahani leeyate` iti – is called *ahalyaa*. Gautam was a dedicated Brahmachari. Brahmaji was pleased with his maintaining the vow of celibacy. Ahalya became Gautam's patni. When the husband is a great tapasvi, totally inclined towards nivritti, people observe the wife. In general the wife of a philosopher does not feel contented, and often becomes prey to other men.

Indra is the Raja of the Devtas. He has great grandeur and great power. He indulges in bhoga of every kind.

‘Vishwamitra continued, “Indra assumed the form of Gautam Muni and went to Ahalya when the Muni had gone out. He indulged in carnal pleasure with her. Gautam Rishi came to the Ashram just as Indra was leaving. Seeing Indra, who has assumed the Rishi’s form, he understood the matter, and was very angry. “Who are you? How did you assume my form and come here?”

Indra fell at his feet. “I am Devraj Indra, but I have become the servant of a servant! I am the servant of my own Kama. Please protect me! I have done something very bad. My mana has become debased.”

Gautam Rishi gave a shaap to Indra.’

What was the shaap?

The shaap was that Indra’s shareer would be covered with the marks of a woman’s private parts – *sahsara bhagavaanme`va*.

‘After giving a shaap to Indra Gautam Rishi went into the Ashram. Ahalya stood there, trembling with fear because of the paapa she had done. Gautam Rishi rebuked her. “Wicked woman! Your sheel-svabhava are not good. Remain in this rock without food and water, and do severe tapasya for thousands of years. After that, Dashrath’s son Rama will come here. You will get the touch of His feet. Your paapa will be destroyed.

When Rama comes, do His puja. Do His parikrama and prostrate before Him. I will come to you and you can do my seva happily again, as you have been doing.”

You see, the shaap that was given to Indra could not be taken back. The offence was Indra’s. It could not be reversed. The shaap Gautam Rishi gave Ahalya to make her pavitra was a varadaan that she would get Bhagwan Himself.

“To get Bhagwan was not a shaap; it was a varadaan. That same Ahalya lives in an invisible form in Gautam’s Ashram. He Rama, she wants the touch of the dust of Your feet. She is doing a very severe tapasya. Please make her pavitra. She is Brahmaji’s daughter.”

Shri Rama felt diffident about touching Ahalya. Vishwamitra caught His hand – *ityuktvaa raaghavam haste`griheetvaa munipungavah.*

Vishwamitra said, “she is a rock. Touch her with Your toe.” Ramachandra obeyed. His hesitation had not been because of the thought that He had come in the form of a Kshatriya, whereas ‘Ahalya is Brahmaji’s daughter and Gautam Rishi’s patni – how can I touch her with My foot?’

When Ahalya emerged from the rock, Ramachandra said:

*Nanaama raaghvoahalyaam raamoahamiti chaabraveet,
tato drishtvaa raghushre`shtha peetakaushhe`javaasasam. 5. 37*

*Chaturbhujam shankhachakragadaapankajadhaaritam,
dhanurbaanadharam raamam lakshmane`na samanvitam. 5. 38*

*Smitavaktram padmane`tram shreevatsaankitavakshasam,
neelamaanikyasankaasham dyotayantam disho dasa. 5. 39*

*Drishtvaa raamam ramaanaatham harshavisfaarite`kshanaa,
gautamasya vachah smritvaa gnaatvaa naarayanam param. 5. 40*

“Mata, I am Rama. I bow down to you.”

No consideration that Ahalya was a stree, a manushya, and a paapini was there in Rama. He first did namaskara to Ahalya, and then told her who He was. Ahalya saw Bhagwan, blue-hued, wearing a yellow stole, four armed, holding His Shankha, Chakra, Gada and Padma.’

Bhagwan’s chaturbhuj roop signifies that He gives all four Purusharthas to His bhaktas. It also signifies that the Atma is one in all four states of the Turiya, sushupti, svapna and jagrit. It is this Atma that does the bhoga of all. That is why He is called *chaturbhuj*, meaning, four-armed. The Shankha He holds means that He gives shanti. The Chakra means that He makes changes in the wheel of Time.

The Gada means that He is the one who bestows kalyan with the vani, and holding a Padma means that the one Bhagwan Vishnu gives His own hriday to His bhaktas.

‘That Bhagwan Rama manifested before Ahalya. Lakshman was with Him, smiling. Ramachandra’s eyes were like lotus petals. His luster spread effulgence in all four directions. Anand brimmed in His eyes.

Ahalya thought of what a wonderful varadaan her patidev, Gautam Muni, had given her.

Sampoojya vidhivadraamamardhyaadibhiraninditaa,

harshaashrujalane`traantaa dandavatpranipatya saa. 5. 41

Utthaaya cha punardrishtvaa raamam raajeevalochanam,

pulakaankitasarvaangaa giraa gadgadyailata. 5. 42

Ahalya did Bhagwan’s puja by offering arghya etc.’

Shankar Bhagwan says that Ahalya is *aninditaa* – she is beyond reproach. There is nothing about her that anyone can speak ill of. There is no dosha in her.

‘Ahalya did Bhagwan’s puja and prostrated before Him. Her eyes were filled with tears and she tingled with prema and bhakti. She began to do His stuti; her voice was husky with emotion.’

Ahalya’s stuti is among the most beautiful stutis in the Adhyatma Ramayana.

Ahalyovaacha

Ahau kritaarthaasmi jagannivaasa te` paadaabjasamlagnarajah kanaadaham,

sprishaami yatpadmajashankaraadibhirvimrigyate` radhindhitamaanasaih sadaa.
5. 43

Aho vichitram tava raama che`shtitam manushyabhaave`na vimohitam jagat,

chalasyajasram charanaadivarjitah sampoorna aanandamayoatimaayikah. 5. 44

*Yatpaadapankajaparaagapavitragaatraa
bhavavirinchimukhaanpunaati,*

bhaageerathee

*saakshaatsa e`va mama drigvishayo yadaaste` kim varnyate` mama
puraakritabhaagadhe`yam. 5. 45*

*Martyaavataare` manujaakritim harim raamaabhidhe`yam ramaneeyade`hinam,
dhanurdharam padmavishaalalochanam bhajaami nityam na paraanbhajishye`. 5.
46*

Ahalya eulogized Ramachandra. “He Jagannivasa! You are present in the whole world. It is wonderful; it is amazing! I have become krita-kritya! I have been touched by a speck of the dust of Your lotus-feet! That, which is difficult to obtain for even Shankar, Brahma, and other Devtas, which great Mahatmas strive to obtain, is given to me!

Rama! Your leela is marvelous! You are deluding this srishti by becoming a manushya. You walk without feet and spread Maya even though You are pure anand. Gangaji – whose very form is pavitra – is purified by the pollen of Your lotus-feet. As Bhagirathi, she purifies Shankar, Brahma, and others. It is the same You who has come here and stand before me!

How can I describe this rising of my good fortune? The Mahatmas get the sakshatkara of the Paramatma in the form of the Atma. Some people get the Paramatma’s sakshatkara by doing dhyana. It is a different thing to do puja in dhyana, and altogether a different thing to get Bhagwan’s sakshatkara in the form of the Atma, to become His sharanagata and surrender completely to Him.”

Nobody can surrender totally to Bhagwan without the anubhav that He abides within, in the form of the Atma. The experience of the antaryami is sharanagati. The sakshatkara of His being the Atma is the anubhav of the Brahman. Puja done in dhyana, in the mana, of Bhagwan’s murti is manas-puja. It is prema.

“However, this Rama who has manifested in the form of a manushya – *raagaabhidhe`yam ramaneeyade`hinam* – is supremely beautiful, holding a

dhanush in His hand, with large lotus-like eyes. He is the only one whose bhajan I do. The dust of His lotus-feet is something that even the Vedas seek!

*Yatpaadapankajarajah shrutibhirvimrigyam yannaabhipankajabhavah
kamalaasanashcha,*

*yannaamasaararasiko bhagavaanpuraaristam raamachandramanisham hridi
bhaavayaami. 5. 47*

*Yasyaavataaracharitaani virinchiloke` gaayanti naaradamukhaa
bhavapadmajaadyaah,*

*aanandajaashruparishikttakuchaagraseemaa vaageeshvaree cha tamaham
sharanam prapadye`. 5. 48*

*Soayam paraatmaa purushah puraana e`kah svayamjyotirananta aadyah,
maayaatanum lokavimohaneeyaam dhatte` paraanugraha e`sha raamah. 5. 49*

*Ayam hi vishvodbhavasamyamaanaame`kah svamaayaagunabimbato yah,
virinchivishpaveeshvaranaamabhe`daam dhatte` svatantrah paripoorna aatmaa.
5. 50*

*Namoastu te` raama tavaanghripankajam shriyaa dhritam vakshasi laalitam
priyata,*

*aakraantame`ke`na jagatrayam puraa dhye`yam muneendrainabhimaanavarjitaih.
5. 51*

The Shrutis seek the dust of Bhagwan's charan-kamal. Brahma appeared from His lotus-like naval. Bhagwan Shankar chants His name; loves His name. I do bhavna of that Ramachandra in my hriday. Naradji and others sing about His charitra in Brahmaloaka, with tears flowing down their faces, Even Saraswati Devi herself, who is the presiding Devta of the vani, has tears in her eyes when she thinks of Him. I am in the sharan of that Rama.

This same Paramatma Purusha has assumed the form of a manushya with the shakti of His own self-effulgent Maya, to shower anugraha.”

What is Rama?

Rama is supreme anugraha. Supreme anugraha has manifested as Rama to benefit people. It is He who becomes Brahma, Vishnu and Mahesh. Laxmiji stays on His chest. It was He who went to Bali’s Yagna and measured all three lokas with one foot-length.

”You, Rama, are the adi; You are the jagat-swarup. You are the ashray of the jagat. You are the one who abides in all, and yet You are separate from all.

Jagatamaadibhootastvam jagattvam jagadaashrayah,

sarvabhooteshvayokta e`ko bhaati bhavaanparah. 5. 52

Omkaaravaachyastvam raama vaachaamavishayah pumaan,

vaachyavaachakabhes`de`na bhavaane`va jaganmayah. 5. 53

You are the meaning of the Omkara. Vani cannot describe You. You are that, which is spoken of, and You are also the one who speaks. A person cannot grasp the Ishwara if he catches any one of these facts. He may catch what he wants for dhyana, but Bhagwan is the subject and He is separate from the jagat. He is the meaning of the word ‘oum’ and He is beyond being described with words.

Kaaryakaaranakartritvafalasaadhanabhes`datah,

e`ko vibhaasi raama tvam maayayaa bahuroopaayaa. 5. 54

Tvanmayaamohitadhiyastvaam na jaananti tattvatah,

maanusham tvaabhimanyante`maayinam parame`shvaram. 5. 55

Aakaashavattvam sarvatra bahirantargatoamalah,

asango hyachalo nityah shuddho buddhah sadavyayah. 5. 56

Yoshinmoodhaahamagnaa te`tattvam jaane`katham vibho,

tasmaatte`shatasho raama namaskuryaamananyadheeh. 5. 57

De`va me`yatra kutraapi sthitaayaa api sarvadaa,

tvatpaadakamale`saktaa bhaktire`va sadaastu me`. 5. 58

All perceptions, like pots and pieces of cloth, stree-purush, etc, are the karya the effect. They are the effect or the result; not the karana. The karana – the cause – is Prakriti. Starting from the pancha bhoota to the karta, the fruit of the karma, and the method of obtaining these fruits, everything is caused by Prakriti. In all these forms it is the one Rama who is seen in the separate forms.

The things that are seen are different, and the manushya who sees them gets bound by them. He sees other people as paapis and becomes a paapi himself. This is the play of Maya. The play of Maya is just that a manushya becomes a paapi by looking at someone he believes to be a paapi, whether the person is indeed a paapi or not, is beside the point. Maya's leela is not easy to escape from. It deludes and distorts.

People, whose buddhi is deluded with Maya, do not know the Paramatma. They consider a sack of skin to be a manushya. Rama is like the akash; nirmal within and nirmal without. He is emotionally unattached, unmoving, eternal, pure, enlightened, liberated, Sat, and avyaya."

Ahalya said, "what do I know, Maharaj, about what You are? I just bow down to You a hundred times. Let me always have bhakti for Your lotus-feet, no matter where I go.

Namaste`purushaadhyaksha namaste`bhakttavatsala,

namaste`stu hridheeke`sha naaraayana namostu te`. 5. 59

*Bhavabhayaharame`kam bhaanukotiprakaasham karadhritasharachaapam
kaalameghaavabhaasam,*

*kanakarichiravastram ratnavatkundalaadhyam kamalavishadane`tram saanujam
raamameede`. 5. 60*

*Stutvaivam purusham saakshaadraaghavam puratah sthitam,
parikramya pranamyaashu saanugnaataa yayau patim. 5. 61*

He Bhakta-vatsal! He leader of all, I do namaskara at Your feet. He Rishikesh! He Narayana! I prostrate before You. I do Your and Lakshman's stuti. The fear of this sansara is removed by doing this. Your effulgence is like that of a thousand suns. You hold a dhanush-baan in Your hands. Your shareer is the hue of dark rain-clouds. You are wearing a pitambara, and Your ear rings are studded with precious gems."

Ahalya eulogized Ramachandra with these words. She completed her stuti and bowed down to Him. Gautam Rishi arrived and met her.'

The Valmiki Ramayana says that Gautam Rishi came there at that moment.

*Ahalyayaa kritam stotram yah pathe`dbhakttisanyutah,
sa muchyate`akhilaih paapaih param brahmaadhigachchhati. 5. 62*

*Putraadyarthe`pathe`dbhaktyaa raamam hridi nidhaaya cha,
samvatsare`na labhate`bandhyaa api suputrakam. 5. 63*

Sarvaankaamaanavaapnoti raamachandraprasaadatah. 5. 64

'Whoever reads this stotra of Ahalya with prema becomes free of all paapa, and obtains the Parabrahm.'

No manushya is small and nobody is a paapi before the anugraha of the Paramatma. It is the person who is unable to see the Paramatma's kripa, His anugraha, who is blind. He sees only the bad things in the sansara.

A manushya who is unable to see the Paramatma can see neither His leela, nor His roop. He sees only the bad things in the world.

'All paapa is removed by reciting this stuti. If a person recites it with a sakama bhava, with a desire for some worldly object, while thinking about Rama, even a barren woman can get a son within a year. Every desire can be fulfilled. That is the glory of Shri Ramachandra!

*Brahmaghno gurutalpagoapi purushah ste`yee suraapoapi vaa
maatribhraatrivihinsakoapi satatam bhogaikabadhdhhaaturah,*

*nityam stotramidam japan raghupatim bhaktyaa hradistham smaran
dhyayaanmukttimupaiti kim punarasau svaachaarayuktto narah. 5. 65*

The fact is, if a person is so competent that he can cross over the sea of this sansara by his own karmas, nothing much needs to be done for him.

‘Apane` karmase` utare`nge` paara, to pai hum karataara tum kaahe`ke`?’

(If I am to cross over the sea of the sansara by my own karmas, then, O Bhagwan, I am the ferryman, not You!)

People who have the capacity to achieve Moksha by their own sadhan-bhajan need little help from the Paramatma. This power of stotra is such that a person who does japa of it, he will get bhakti even if he is a killer of a Brahmin, insults his Guru, beats his mother and brother, and addicted to bhoga. Even such people get bhakti and Bhagwan’s darshan.

The Sixth Sarga

The Wedding

Soota uvaacha

*Vishvaamitroatha tam praaha raaghavam sahalakshmanam,
gachchhaamo vatsa mithilaam janake`naabhipaalitaam. 6. 1*

*Drishtvaa kratuvaram paashchaadayodhyaam gantumarhasi,
ityuktvaa prayayau gangaamuttartum saharaaghavah,
tasminkaale`naavike`na nishiddho raghunandanah. 6. 2*

Naavika uvaacha

*Kshaalayaami tava paadapankajam naatha daarudrishadoh kimantaram,
maanusheekaranaachooranamasti te`paadayoriti katha pratheeyasee. 6. 3*
*Paadaambujam te`vimalam hi kritvaa pashchaatparam teeramaham nayaami,
noche`ttaree sadyuvatee male`na syaachche`dvibho viddhi kutumbahaanih. 6. 4*

*Ityuktvaa kshaalitau paadau param teeram tato gataah,
kaushiko raghunaathe`na sahito mithilaam yayau. 6. 5*

*Vide`hasya puram praatarrishivaatam samaavishat,
praaptam kaushikamaakarya janakoatimudaanvitah. 6. 6*

*Poojaadravyaani samgrihya sopaadhyaayah samaayayau,
dandavatpranipatyaatha poojaayaamaasa kaushikam. 6. 7*

*Paprachchha raaghavau drishtvaa sarvalakshanasanyutau,
dyotayantau dishah sarvaashchandrasooryaavivaaparau. 6. 8*

Kasyaitau narashaardoolau putrau de`vasutopamau,

manahpreetikarau me`adya naranaaraayanaaviva. 6. 9

Pratyuvaacha munih preeto harshayan janakam tadaa,
putrau dasharathasyaitau bhraatarau raamalakshmanau. 6. 10

Makhasamrakshanaarthaaya mayaaneetau pituh puraata,
aagachchhan raaghavo maarge` taatakaam vishvaghaatineem. 6. 11

Share`naike`na hatavaannodito me`ativikramah,
tato mamaashramam gatvaa mama yagnavihinsakaan. 6. 12

Subaahupramukhaanhatvaa maareecham saagare`akshipat,
tato gangaatate` punye` gautamasyaashramam shubham. 6. 13

Gatvaa tatra shilaaroopaa gautamasya vadhooh sthita,
paadapankajasamsparshaatkrita maanusharopinee. 6. 14

Drishtvaahalyaam namaskritya tayaa samyakprapoojitah,
idaaneem drashtukaamaste` grihe` maahe`shvaram dhanuh. 6. 15

Poojitam raajabhih sarvairdrishamityanushushruve`,
ato darshaya raaje`ndra shaivam chaapamanuttamam,
drishtvaayodhyaam jigamishuh pitaram drashtumichchhati. 6. 16

Ityuktto muninaa raajaa poojaarhaaviti poojayaa,
poojayaamaasa dharmagno vidhidrishte`na karmanaa. 6. 17

Tatah sampre`shyaamaasa mantrinam buddhimattaram,

Janaka uvaacha

Sheeghramaanaya vishve`shachaapam raamaaya darshaya. 6. 18

Tato gate` mantrivare` raajaa kaushikamabraveet,

yadi raamo dhanurdhritvaa kotyaamaaropaye`dgunam. 6. 19
Tadaa mayaاتمjaa seetaa deeyate`raaghavaaya hi,
tathe`ti kaushikoapyaaha raamam samveekshya sasmitam. 6. 20
Sheeghram darshaya chaapagryam raamaayaamitate`jase`,
e`vam bruvati mauneesha aagataashchaapavaahakaah. 6. 21
Chaapam griheetvaa balinah panchasaahasrasankhyakaah,
ghantaashatasamaayukttam manivajraadibhooshitam. 6. 22
Darshayaamaasa raamaaya mantree mantrayataam varah,
drishtvaa raamah prahashtaatmaa baddhvaa parikaram dridham. 6. 23
Griheetvaa vaamahaste`na leelayaa tolayan dhanuh,
Aaropayaamaasa gunam pashyatsvakhilaraajasu. 6. 24
Eeshadaakarshayaamaasa paaninaa dakshane`na sah,
babhanjaakhilahritsaaro dishah shabde`na poorayan. 6. 25
Dishashcha vidishashchaiva svargam martyam rasaatalam,
tadadbhutamabhoottatra de`vaanaam divi pashyataam. 6. 26
Aachchhaadayantah kusumairde`vaah stutibhireedire`,
de`vadundubhayo ne`durnritushchaapsaroganaah. 6. 27
Dvidhaa bhangam dhanurdrishtvaa raajaalingya raghoodvaham,
vismayam le`bhire`seetaamaataroantahpuraajire`. 6. 28
Seetaa svarnamayeem maalaam griheetvaa dakshine`kare`,
smitavaktraa svarnavarnaa sarvaabharanabhooshitaa. 6. 29
Mukttaahaaraih karnapatraih kvanachcharananoopuraa,

dukoolaparisamveetaa vastraantarvyanjitastanee. 6. 30.

Raamasyopari nikshipya smayamaanaa mudam yayay,
tato mumudire` sarve` raajadaaraa svalankritam. 6. 31

Gavaakshajaalarandhre`bhyo drishtvaa lokavimohanam,
tatoabraveenmunim raajaa sarvashaastravishaaradah. 6. 32

Bho kaushika munishre`shtha patram pre`shaya satvaram,
raajaa dasharathah sheeghramaagachchhatu saputrakah. 6. 33

Vivaahaartham kumaaraanyaam sadaarah sahamantribhih,
tathe`ti pre`shayaamaasa dritaamstvaritavikramaan. 6. 34

Te` gatvaa raajashaardoolam raamashre`yo nyave`dayan,
shrutvaa raamakritam raajaa harshe`na mahataaplutah. 6. 35

Mithilaagamanaarthaaya tvarayaamaasa mantrinah,
gachchhantu mithilaam sarve` gajaashvarathapattayah. 6. 36

Rathamaanaaya me` sheeghram gachchhamyadyaiva maa chiram,
vasishthastvagrato yaatu sadaarah sahitoagrabhih. 6. 37

Raamamaatrih samaadaaya munirme` bhagavaan guruh,
e`vam prasthaapya sakalam raajarshirvipulam ratham. 6. 38

Mahatyaa se`nayaa saardhamaaruhya tvarito yayau,
aagatam raaghavam shrutvaa raajaa harshasamaakulah. 6. 39

Pratyujjagaama janakah shataanandapurodhasaa,
yathokttapoojayaa poojyam poojayaamaasa satkritam. 6. 40

Raamastu lakshmane`naashu vavande` charanau pituh,

tato hrishto dasharatho raamam vachanamabraveet. 6. 41

‘Vishwamitra said, “Rama, Lakshman, come; let us proceed to Janakpur, see the Yagna, and then go to Ayodhya.”’

It is said that if the *mahardharatna* – the invaluable gem – is to be obtained, you have to go yourself to get it. Vishwamitra went to Ayodhya to get Rama, but Rama Himself went to Janakpur to get Sitaji! Therefore, Sitaji is even greater than Ramji. Or else, you can say that Sitaji’s attraction was such that Ramji was drawn to her.

Here, it seems that He never knew that He would get married in Mithila. Vishwamitraji told Him, ‘come, see the Yagna there, and then You can go back to Ayodhya.’

They walked on and came to the bank of the Gangaji. There is place there, called Gajipur Jamania, which was the city of Parashuram’s father, Jamadagni. A little further is Gadhipur, which was the city of Vishwamitra’s father. Close by is the district of Baksar, where Vishwamitra had his Ashram. Going from there to Janakpur one has to cross over to the other side of Gangaji.

The boatman refused to ferry them across the river. Goswami Tulsidasji has given this episode to the time when Rama, Sita and Lakshman went to the vanavas. However, Ahalya’s salvation had just been done, so it is fitting for this episode to be given here. Shri Ramachandra released Ahalya from her shaap, and then He went ahead and came to the Gangaji, where they had to go across.

‘No-no!’ said the boatman. ‘I refuse to let You step into my boat like that. What difference is there between wood and stone? When the dust of Your feet can turn a stone into a woman, it won’t be surprising if it also turns my boat into a woman. I will first wash Your feet, and then take You across. If my boat were to become a young woman, I would lose my livelihood. How will I feed my family?’

Rama was still a little in the past, and the katha went ahead.

Ityuktvaa kshaalitau paadau param teeram tato gataah.

One Mahatma told me that when Shri Rama began to live in the Dandak van, Shri Janakiji prepared the fruits and flowers and cooked the food. Lakshman went out and fetched everything. Ramachandra ate in comfort. This was observed by the Rishis who lived there. They thought, 'we are on our own. We have to do bhajan as well as fetch and cook our own food. This disrupts our bhajan. It would be good if we had a wife who would do all the work and we could do bhajan in peace. But, how can this be achieved? Oh! Let each one of us fetch a large stone and get it touched by Ramachandra's feet.'

Ramachandra asked the Rishis, 'what is it, My brothers?'

'We have brought these stones because we want You to touch them with Your charan. A stree will come out of each stone. We will all have wives to look after us.'

Ramachandra thought, 'this is quite problematical! I have come to establish the Varna-Ashram social system. According to what these Mahatmas have planned, the Sanyas Ashram will disappear completely!'

Ramachandra inspired His Yoga Maya in such a way that Ravana abducted Sitaji. Then, He began to weep and lament for her. He blundered among the trees and shrubs in a frenzy of despair, asking them if they had seen the doe-eyed Sita. Seeing this, the Rishis changed their minds about getting a wife. 'If a man has to weep like this for his wife, we are better off as we are,' they said.

'Rama told the Kevat, "do whatever you want to ensure the safety of your boat." The Kevat washed His feet and carried Him on to the boat, and ferried them across the Gangaji. They went to Janakpur.

Vishwamitraji went to an area where Rishis were staying. He did not go to Janakji's palace. It is not proper that a tyagi Mahatma who lives in the vana and does bhajan, to go to the house of a Grihastha uninvited. It is not in keeping with Valmiki's swarup to just go to anybody's house. And then, Vishwamitra had come with the Swami of the whole world! It was not to his liking that Shri Rama should go to Janak's palace and bow down to him.

Janak was informed of the arrival of Vishwamitra and his group. He went at once, accompanied by his purohit, taking all the items for his puja. He did dandavat pranam to Vishwamitra and did his puja.'

In Goswami Tulsidasji's description of this episode Rama and Lakshman had gone to collect flowers when Janak came to Vishwamitra. When they came back, everybody stood up at the sight of Rama, including Raja Janak. This was a reaction of the respect they felt when they saw Him. Janakji asked Vishwamitra, 'Maharaj, these two young men light up the place with their natural brightness. They are radiant, like the sun and the moon. They have all the auspicious signs of greatness; who are they? They look as though they were sons of some great Devta – they are like lions among men! Just the sight of them makes me feel elated, as though Nara-Narayana have manifested!'

Goswamiji has written that Janak was a Brahmagnani. In spite of this, his mana was captivated at the sight of Rama. This shows Rama's greatness.

*Sahaja viraaga roopa mana moraa, thakita hata jimi chandra chakoraa,
inhahin bilokata ati anuraagaa, barabasa brahm sukhahin mana tyaagaa.*

(The natural vairagya of my mana is gone. My mana is now fixed on Rama the way the mana of the mythical bird called chakora is fixed on the Chandrama. I feel such prema for him that my mana has given up the natural sukha of being established in the Brahman.)

'The Brahman is a member of our household; He is our swarup even if we don't focus on Him. Let me take the anand of these two boys just now,' thought Janak.

'Muni Vishwamitra made the introductions. "These two are Rama and Lakshman, sons of Raja Dashrath."

He did not say that they are the Parameshwara; he only said that they had come from Ayodhya to his Ashram, to protect his Yagna from the Rakshasas. He also told Raja Janak that Rama had killed the Rakshasi Tataka with just a single arrow. "Nodito me`ativikramah – He killed her at my aagna." Vishwamitra wanted to make it clear why Rama killed Tataka.

“After killing Tataka, Rama and Lakshman came to my Ashram. They killed Subahu and the other Rakshasas who destroyed my Yagna. Rama threw Marich into the sea far away.

After that, we came to the Ashram of Gautam Muni beside the Gangaji. Gautam’s patni had been turned into a stone; Rama touched her with His lotus-feet and she regained her form of a woman. Ramachandra has done a benefit to the purohit.”

Janak’s purohit was Shatanandaji; Ahalya was his mother. When a person wants to get married, it is good if the purohit who conducts the marriage ceremony is favorably inclined. Shatanandaji felt deep gratitude for Shri Rama. “Rama has liberated my mother from the shaap. I will certainly conduct the marriage ceremony for Him,” he thought.

Vishwamitra told them openly about Ahalya. Janakji did Rama’s puja with the full ritual. Vishwamitra told Janak, “Rama has come to your place for the darshan of Maheshwara Shivaji’s dhanush, and do its puja. He has heard that great Rajas come here to get the darshan of this great dhanush and do its puja. So, please show Him this wonderful dhanush. He will have the darshan and then go back to Ayodhya, because He is eager to meet His father.”

Vishwamitraji did not say anything about breaking the dhanush and Sitaji marrying Rama. It was in his mind, but all he voiced was Ramji’s coming because of His interest in the dhanush.

Raja Janak said, “both Rama and Lakshman are worthy of puja – *poojaarhaaviti* – they are exceptional purushas. I should offer them arghya and wash their feet.”

Poojaayaamaasa dharmagno vidhidrishte`na karmanaa – the Shastras give the method of honoring an esteemed guest. The host should bring a cow before the guest, say respectful words, wash his feet, etc.

Paadya means washing the feet. *Arghya* means pouring water for the guest to wash his hands. *Aachamaneeya* means offering water for the guest to rinse and wash his face. If he needs a bath, the host should make the necessary arrangements, and

present him with new clothes. Incense should be offered. This was how the ritual welcome of a revered person was done. It was called 'puja'.

'Janakji told his Ministers to arrange for the dhanush to be brought there. When the others had gone Vishwamitra told Janakji, "Maharaj, it is right that Rama-Lakshman will do the darshan of Shivaji's wonderful dhanush. And, if Rama strings this dhanush I can arrange for Him to marry your daughter Sita."

Vishwamitraji smiled at Ramachandra, and continued. "But, let us first see the dhanush! Shri Ramachandra is very gifted; who know what He will do?"

Five thousand men were needed to move the carrier on which the dhanush was kept. The dhanush was studded with diamonds and rubies. Lots of belles, fixed on it, chimed when it was moved.

It is a method of Mahatmas to keep their thoughts to themselves. This is a rare skill. The Ministers invited Rama to come outside, and see the dhanush. Ramji was very happy to see it. He tightened His waistband and picked up the dhanush effortlessly, with His left hand. Then, He strung the bow-string – *aaropayaamaasa gunam pashyatsvakhilaraajasu*.

A large number of Rajas had already come to Janakpur for the Dhanush-Yagna. They were stunned to see Ramachandra lit up and string the dhanush so easily. As soon as Rama pulled the bow-string, the dhanush broke into two.'

See what leela this is!

'The noise of the dhanush breaking reverberated in all directions on this prithivi, in Swarga, and in Patala. The Devtas were wonderstruck. They showered flowers on Rama. Their kettledrums began to play and the Apasras began to dance.

Janak embraced Shri Ramachandra. Sita's mother marveled that such a tender youth could achieve such a feat. Sitaji came, with a golden garland in her right hand. She was smiling. Her shareer glimmered like gold. She was wearing golden garments, and dangling pearl ear rings, and had anklets on her feet. *Vastraanatarvyanjitastanee* – she was on the threshold of womanhood. Her figure had begun to ripen.

Sitaji came forward and garlanded Ramachandra – *raamasyopari nikshipya smayamaanaa mudam yayau*. She walked with the grace of a swan. After garlanding Ramachandra she went back quickly.

Sitaji's expression was by no means grave – she had just outgrown childhood and was smiling. All the ladies of the Palace saw this sublime scene and were filled with anand.

Raja Janak was learned in all the Shastras. He told Vishwamitra, “Maharaj, the marriage must certainly take place now. A letter should be sent to Dashrath without delay, inviting him to come with his wives, sons and Ministers, for the wedding ceremony.”

That means, women were included in the barat in those days.

‘Messengers were sent immediately. They came to Ayodhya and told Raja Dashrath about how easily Ramachandra lifted and strung Shivaji's dhanush, and how it broke when He pulled at the bowstring. And, then, He was garlanded by Sita.’

In South India, when a girl gets married, they use the word ‘kalyan’, and in Hindi speaking regions, they use the word ‘mangal’. There is an excellent play, called ‘Janaki Kalyan’ on this episode. The book was printed in Mysore many years ago.

‘Dashrath's joy knew no bounds when he got this news. He told his Ministers to make all the preparations to leave for Mithila that very day! “Vasishthaji will lead the barat. The agnis will be taken with us.”’

The Bhagwat has several descriptions of how a Raja went forth to welcome a Mahatma who came to his city. The Raja, accompanied by his Guru-purohit went, carrying agni in a pot, to welcome and honor the Mahatma. This shows that the sacrificial fire was kept in transportable receptacles. The Mahatmas would carry agni with them when they travelled, so that they could do their daily homa.

“Let Rama's mothers go with the barat. The army should go also. There should be chariots for all,” ordered Raja Dashrath.

When Janakji was told that raja Dashrath was approaching with the barat, he went forth to give them a royal welcome. He was accompanied by his purohit, Shatanandaji and other Brahmins. Rama and Lakshman came and bowed down to Dashrath.'

No further details are given.

'Dashrath told Rama,

*Dishtyaa pashyaami te` raama mukham fullambujopamam,
mune`ranugrahaatsarvam sampannam mama shobhanam. 6. 42*

*Ityuktvaaghraaya moordhaanamaalingya cha punah punah,
harshe`na mahataavishto brahmaanandam gato yathaa. 6. 43*

*Tato janakaraaje`na mandire` sannive`shitah,
shobhane` sarvabhogaadhye` sadaarah sasutah sukhee. 6. 44*

*Tatah shubhe` dine` lagne` sumuhurte` raghoottamam,
aanayaamaasa dharmagno raamam sabhraatrikam tadaa. 6. 45*

*Ratnastambhasuvistaare` suvitaane` sutorane`,
mandape` sarvashobhaadhye` mukttaapushpafalaanvite`. 6. 46*

*Ve`davidbhih susambaadhe` braahmanaih svarnamrishitaih,
suvaasineebhih parito nishkakantheebhiraavrite`. 6. 47*

*Bhe`reedundubhinirghoshairgeetanrityaih samaakule`,
divyaratnaanchite` svarnapeethe` raamam nyave`shayat. 6. 48*

*Vasishtam kaushikam chaiva shataanandah purohitah,
yathaakramam poojayitvaa raamasyobhayapaarshvayoh. 6. 49*

Sthaapayitvaa sa tatraagni jvaalayitvaa yathaavidhi,

seetaamaaneeya shobhaadhyaa naanaaratnavibhooshitaam. 6. 50

“Beta! What a fortunate day this is! I am getting the darshan of Your face, which is like a lotus in bloom! It is a day of great sukha! All the good that has come to me is *mune`ranughraatsarvam sampannam mama shobhanam* – the anugraha of the Muni! His ashirvad has made everything auspicious.”

Dashrath embraced Rama with tears of joy running down his face. He was filled with sublime elation, as though he experienced Brahmananda!

Janak made excellent arrangements for the barat to stay comfortably. The people of Ayodhya felt very pleased to get every comfort and facility. The auspicious day of the marriage dawned when the positions of the planets were favorable according to the Hora Shastra.

Bhagwan Ramachandra was asked to come into the beautiful mandap built for the marriage ceremony. Rich bunting had been put up. Precious stoned studded the pillars. Learned Brahmins – *ve`davidbhih susambaadhe` braahmanaih svarnabhooshittaih* – wearing gold ornaments, chanted the Vedic mantras of the ritual. The mandap was filled with learned Brahmins; it was not that just one or two Brahmins were appointed.

The ladies were all richly dressed. There was music and dancing. Bhagwan Ramachandra was asked to sit on a golden seat. Shatanandaji did puja of Vasishthaji and Kaushikji. (Vishwamitra is also called Kaushik) and others. Vishwamitra and Vasishtha sat on either side of Ramachandra.

The flames of the sacred agni flared as oblations were poured into it. Sitaji was escorted to the mandap – *shobhaadhyaa seetaa naanaa ratnavibhooshitaa* – wearing gorgeous garments and ornaments. She looked dazzlingly beautiful.

Sabhaaryo janakah praayaadraamam raajeevalochanam,

paadau prakshaalya vidhivattadapau moordhanyadhaarayat. 6. 51

Yaa ghritaa moordhna sharve`na brahmanaa munibhih sadaa,

tatah seetaam kare`ghritvaa saakshatodakapoorvakam. 6. 52

Raamaaya pradadau preetyaa paanigrahavidhaantah,

seetaa kamalapatraakshee svarnamukttaadibhooshitaa. 6. 53

Raja Janak came with his patni and they washed the feet of Shri Ramachandra.'

The feet of the bridegroom should be washed respectfully, as per our ancient custom.

'After washing Ramachandra's feet Raja Janak sprinkled the water on his head.'

This is also a Vedic tradition, because at the time of the marriage ceremony the bridegroom is considered to be the sakshat Narayana, and the bride sakshat Laxmi. The words are chanted – '*shreedhararoopime` tubhyam varaaya.....`*' and '*lakshamee roopimeemimaam kanyaam yathaashaktyalankritaam sampradade`* – I give my daughter, who is the swarup of Laxmi, ornamented to the best of my means, to you, who are the swarup of Narayana.' The father says this when he does kanya-daan.

'The jala with which Bhagwan's feet were washed was also sprinkled on the head of Brahmaji, Shankarji, and other Rishi-Munis. Janak also sprinkled the water with which he washed Ramachandra's feet. Then he took Sitaji's hand in his.'

This description tells us about the Vedic method of a marriage ceremony.

'Janak held some *akshat* - grains of uncooked rice in his hand – and some jala, and took Sitaji's hand in his, and made a sankalpa to give Sitaji's hand in marriage to Ramachandra.'

This is the ritual of *kanyaa-daan* – giving a daughter in marriage to her husband.

The *paani-grahan* means the bridegroom accepting and holding the hand of his bride. It means his pressing her hand a little. The mana is awakened. The bride's eyes go to the one who has pressed her hand.

'Ramachandra squeezed Sitaji's hand. Sitaji's hand was very delicate. She stiffened and looked at Him reproachfully. Then, she returned the pressure in response, to show her prema.

*Deeyate`me`sutaa tubhyam preeto bhava raghoottama,
iti preete`na manasaa seetaam raamakare`arpayan. 6. 54
Mumoda janako lakshmeem ksheeraabdhiriva vishnave`,
urmeelaam chauraseem kanyaam lakshmanaaya dadau mudaa. 6. 55
Tathaiva shurtakeertim cha maandaveem bhraatrikanyake`,
bharataaya dadaave`kaam shatrughnaayaaparaam dadau. 6. 56
Chatvaaro daarasampannaa bhraatarah shubhalakshanaah,
vire`juh prabhayaa sarve`lokapaalaa ivaapare`. 6. 57
Tatoabaveedvasishthaaya vishvaamitraaya maithilah,
janakah svasutodantam naarade`naabhibhaashitam. 6. 58*

Raja Janak said, “I am doing daan of my putri to You. May you both live in anand always.” This is the ashirvad Janak gave them. He was elated to give the hand of his daughter to Rama in marriage.’

Kanyadaan is a separate ritual and the actual ceremony of the marriage is a separate ritual. In the ritual of the kanyadaan the father dedicates his daughter to the bridegroom by placing her hand in his. After that, the bridegroom does the ritual of *paanigrahan* – accepting her hand. A homa called *laajaa homa* is done, with Agni Devta as the sakshi – meaning, the Agni Devta is a witness to the vows taken by the couple. There are a number of rules that are to be maintained. The mantras are beautiful, well-worth some study. There is one mantra in which the bridegroom puts his hand on the bride’s shoulder, when she is on his right.

People don’t know Sanskrit these days. Nor do they know anything about the Veda Shastra. As a result, the priest who conducts the marriage ceremony speaks the mantras on the behalf of both the bride and the bridegroom.

The bride’s mantras are:

Mama vrate`te`hridayam dadhaami – I establish your hriday in my vrata.

Mama chittam anuchittam te`astu – may your mana walk alongside my mana.

Prajaapatishtvaa niyukttu mahyam – may the Ishwara appoint you for me.

The bridegroom's mantras are:

*Amoahamasmi saatvang.....*I am Vishnu and you are Laxmi.

Saamaaahamasmi rik tvam – I am the music of the Sama Veda and you are the Richa of the Rig Veda. Come, let the music and the poetry mingle and become one.

There are such amazing mantras; it is as though the entire *guhyashaattra* – the hidden aphorisms about love – are given in these shlokas.

Taave`hi vivahaavahai saha re`to dadhaavahai, prajaam prajanayaavahai putraan vindyaavahai bahoon te`santu jaradashtayah. The meaning of this mantra is, 'come; let us together bear the responsibilities of the Grihastha Ashram. The pati-patni are equal and enjoined, like two oxen attached to one plough, who work in tandem. We come together to share all the work. We will use our fertility together and have sons, and you will grow old along with me. We will become old together.'

These are mantras that give good fortune..

'Janakji gave Sitaji to Rama in marriage, the way Laxmi was given to Narayana in the Ksheera-sagar. Then, at his own initiative he gave Sita's younger sister Urmila's hand to Lakshman. He gave the hands of Mandavi and Shrutakirti – the daughters of his brother – to Bharat and Shatrughna respectively. All four brothers got wives. The scene was resplendent with beauty. *Lokapaalaa ivaapare`* - they looked like Devtas who ruled different realms.'

Lokapaalaa ivaapare` means the Devtas who preside over the jagrit loka, the svapna loka, the sushupti loka, and the Turiya loka. Just as the Parameshwara has four forms, all four brothers looked glorious.

'Janakji told Vasishthaji and Vishwamitraji about what he knew, and what Naradji had told him about Sitaji's charitra. He chose a good opportunity for this.

*Yagnabhoomivishuddhyartham karshato laangale`na me`,
seetaamukhaatsamutpannaa kanyakaa shubhalakshanaa. 6. 59*

*Taamadraakshamaham preetyaa putrikaabhaavabhaavitaam,
arpitaa priyabhaaryaayai sharachchandranibhaananaa. 6. 60*

*E`kadaa naaradoabhyaagaadviviktte` mayi sansthite`,
ranayanmahateem veenaam gaayannaaraayanam vibhum. 6. 61*

*Poojitah sukhamaseeno maamuvaacha sukhaanvitah,
shrunushva vachanam guhyam tavaabhyudayakaaranam. 6. 62*

*Paramaatmaa hrisheeke`sho bhakttaanugrahakaamyayaa,
de`vakaaryarthasiddhyartham raavanashya vadhaaya cha. 6. 63*

“When I started to plough the ground to make it shuddha for a Yagna, the front portion of the plough touched Sita. She emerged from the dharati – *kanyaa shubhalakshanaa*. She was a little baby girl with all auspicious signs.”

A mantra in the Shri Sukta describes farming.

*Gandhadvaaraam duraadharshaam nityapushtaam kareeshineem,
eeshvareem sarvabhootaanaam taamihopahavaye`shriyam.*

Who is this Laxmi, who is created in gobar?

She is the Krishi-Laxmi – the Laxmi of agriculture, herself, who manifests in the form of Sita.

Laxmiji is of two kinds – Bhudevi and Shridevi. The influence of both is wide-spread. Bhudevi manifested in the form of Sita. And Shridevi manifested in the form of Lakshman, and they decided to stay together. It is the same with Bharat and Hanuman. Bharat is on the side of Bhudevi. Lakshman and Sitaji are less

compatible; Sitaji's bhakta is Bharatji. In this whole leela, the departments of Bhudevi and Shridevi are quite evident.

'Janakji said, "Sita emerged from the earth at the point where the shaft of the plough touched the earth. I considered her to be my daughter. I brought her home and entrusted her to my patni.

Then, one day Naradji came to our place, playing his veena and singing the name of Narayana. I welcomed him with the full rituals of welcome."

After the rituals of welcome were done and Naradji was sitting with me, pleased with the warmth of my welcome, he told me, 'Raja, listen carefully to what I am telling you. I have come to tell you something that has been kept secret; something that will elevate you to great heights. The Paramatma has manifested in the form of Rama, to do anugraha on His bhaktas, do the work of the Devtas, and kill Ravana. He is the sakshat Parameshwara, but He has come in the form of a manushya. He has come in four forms, as Dashrath's four sons. His Yoga-Maya has come to you in the form of Sita.

Jaato raama iti khyaato maayaamaanushave`shadrik,

aaste`dasharathirbhootvaa chaturdhaa parame`shvarah. 6. 64

Yogamaayaapi seete`ti jaataa vai tava ve`shmani,

atastvam raaghavaayaiva de`hi seetaam prayatnatah. 6. 65

Naanye`bhyah poorvamaaryaishaa raamasya paramaatmanah,

ityuktvaa prayayau de`vagatim de`vamunistadaa. 6. 66

Tadaarambhya mayaa seetaa vishnorlakshmeervibhaavyate`,

katham mayaa raaghavaaya deeyate`jaanakee shubha. 6. 67

Iti chintaasamaavishthah kaaryame`karmachintayam,

matpitaamahage`he`tu nyaasabritamidam dhanuh. 6. 68

Eeshvare`na puraa kshiptam puraadaahaadanantaram,

dhanure`tatpanam kaaryamiti chintya kritam tathaa. 6. 69

Seetaapaanigrahaarthaya sarve`sham maananaashanam,

tvatprasaadaanmunishre`shtha raamo raajeevalochanah. 6. 70

The Mahapurush has described a leela to safeguard the secret of the unborn Tattva of the Ishwara, that Rama, Lakshman, Bharat and Shatrughna were not created from Dashrath's seed. They are not subject to birth, so they are created from a divine milky sweet called payas. They are not the offspring of any mortal father – they are sons who take birth without any human contribution. The fact is, they are not Dashrath's sons, although this is what it seems.

This Parameshwara stays in the form of the four sons of Dashrath, and His Yoga-Maya has manifested as Sita. Therefore – *atastvam raaghavaayaiva de`ha de`hi* – Sita is also *ayonijaa* – not subject to birth like other manushyas. Had she manifested in the same way as Ramachandra, people would not have accepted her as being ayonija. Ramachandra appeared from the divine charu, and Bhudevi appeared as Sita, through your plough. She has never, ever, been anybody else's patni – she is Rama's patni.' Devarshi Narad said all thins and went away.

Now, I see that Sita is sakshat Laxmi.

Every girl, born in every home, is a swarup of sakshat Laxmiji. She should never be disdained. She should be brought up with great respect and prema, for Narayana. She has to be given to Narayana, for His seva, dedicated to Him."

Janakji began to worry about how he could arrange Sitaji to get married to Shri Ramachandra. Then he thought of a way this could be done. "A divine dhanush has been kept with my grandfather, in trust, to keep in his house. This is no ordinary dhanush – Bhagwan Shankar had used it to kill the Asura called Tripur. Bhagwan Vishnu Himself sat in the form of the baan that killed Tripurasura – *rathacharana-paanih shara iti*. All the Devtas abide in this divine dhanush. It was given to Shankarji for the specific purpose of killing Tripurasura.

After Tripurasura was killed, it was kept at our place. Let me take a vow that only a person who can put a bowstring on it, will be eligible for Sita's hand in marriage. Narayana-Vishnu is the only person who can do this. With this stipulation, Sita's panigrahan will be possible only with Ramachandra and no other, because no ordinary mortal can lift and string this mighty dhanush. This will also serve to break the abhiman of the powerful Rajas.

Aagatoatra dhanurdrashtam falito me`manorathah,

adya me`safalam janma raama tvaam saha seetayaa. 6. 71

E`kaasanastham pashyaami bhraajamaanam ravim yathaa,

tvatpaadaambudharo brahmaa srishtichakrapravartakah. 6. 72

Balistvatpaadasalilam dritvaabhooddivijaadhipah,

tvatpaadapaansusansparshaadahalyaa bhartrishaapatah. 6. 73

Sadya e`va vinirmuktaa koanyastvattoadhirakshitaa. 6. 74

He Vishwamitra – most superior among Munis! Rama, the lotus-eyed came here and did the darshan of the dhanush. My wish is fulfilled. My birth as a manushya is successful. Seeing Rama sitting beside Sita on the same asana makes me feel my life's purpose is achieved – *aadya me`safalam janma raama tvaam saha seetayaa.*

He Rama! You are seated on one asana with Sita – my putri has become Your equal! She has become Your other half, inseparable from You; you both are one. Seeing this I feel I am immersed in Paramananda!

Brahmaji places the jala of Your charan on his head, and becomes capable of creating this whole srishti. Bali got Your charan-amrita and became Indra. Ahalya was freed from her shaap by a touch of the dust of Your charan-kamal. There is no greater protector than You!"

Janakji began to do Ramachandra's stuti.

Yatpaadankajaparaagasuraagayogivrindairjitam bhavabhayam jitakaalachakraih,

*yannaamakeertanaparaa jitadukhashokaa de`vaastame`va sharanam satatam
prapadye`. 6. 75*

Iti stutvaa nripah praadaadraaghavaaya mahaatmane`,

deenaaraanaam kotishatam rathaanaamayutam tadaa. 6. 76

Ashvaanaam niyutam praadaadgajaanaam shatshatam tathaa,

patteenaam lakshame`kam tu daaseenaam trishatam dadau. 6. 77

Divyaambaraani haaraanshcha mukttaratnamayojjvalaan,

seetaayai janakah praadaatpreetyaa duhitarivatsalah. 6. 78

Vasishthaadeensusampoojya bharatam lakshmanam tathaa,

poojayitvaa yathaanyaayam tathaa dasharatham nripam. 6. 79

Prasthaapayaamaasa nripo raajaanam raghusattamam,

seetaamaalingya rudateem maatarah saashrulochanaah. 6. 80

Svashrooshushrooshanaparaa nityam raamamanuvrataa,

paativratyamupaalambya tishtha vatse`yathaa sukham. 6. 81

Prayaanakaale`raghunandansya bhe`reemridanganakatooryaghoshah,

svarvaasibhe`reeghanatooryashabdaih

samoorchchhito

bhootabhayankaroabhoota. 6. 82

Great Yogis took the dust of Your charan-kamal, and conquered the kaala-chakra. They crossed over the sea of this sansara, and the cycle of rebirth. He is the one whose name the Devtas take, to rise above the dukha of the sansara. He is Prabhu, and I am in His sharan.”

Bhagwan Shri Rama’s powers as the Ishwara are described repeatedly in the Adhyatma Ramayana. This is not the case in the Valmiki Ramayana, where Rama is described as a manushya. For example, on the occasion of Rama’s marriage, the

barat comes from Ayodhya. Gifts are exchanged, and Ramachandra is depicted as a manushya. In the Adhyatma Ramayana, however, He is shown clearly as being the Ishwara Himself. This is a Purana of bhakti and Gnan of the Ishwara.

‘Then Janak presented Mahatma Raghav a million gold coins, thousands of chariots with horses, and a hundred thousand foot soldiers. He gave several maid-servants, gorgeous garments, and fabulous jewelry for Janakiji. His infinite prema for his daughter – *seetaayai janakah praadaatpreetyaa duhitrivatsalah* – made him go on showering her with all kinds of gifts.

Janak did puja of Vasishthaji, Lakshman, Bharat, Shatrughna and others, and gave everybody a loving send-off.

Sita was weeping when leaving Janakpur. Janakji embraced her. Her mother was also weeping. Janakji gave upadesh to Sita. “Look, Sita, when you go to Ayodhya, do seva of your mother-in-law. Always remember that Ramji’s vrata is your vrata, and abide by His wishes. It is appropriate that you do what Ramji wants. From the viewpoint of seva, render seva to all your elders. Stay as a pativrata, and stay in anand. You will give anand to others when you have anand in your hriday.”

Musical instruments were played at the time of the *vidaayee* – when the marriage party left the city. The people of Ayodhya were joyful as they proceeded to their city. When the barat had travelled some distance some ominous signs were observed.’

Goswami Tulsidasji has made an excellent arrangement of the events. It must be appreciated that by showing the first meeting between Rama and Sita in the garden, and then bringing Parashuramji into the story before the marriage, strengthening Rama-Sita’s prema for each other, and then the rising of a fearsome obstacle, he showed how their prema was intensified and made more staunch. Obstacles increase prema; prema is not reduced by obstacles. These two pre-wedding episodes given by Goswamiji are very beautiful.

Parashuram’s coming after the marriage is given in the Valmiki Ramayana as well as in the Adhyatma Ramayana.

The Seventh Sarga.

Meeting with Parashuram.

Soota uvaacha.

*Atha gachchhati shreeraame` maithilaadyojanatravam,
nimittaanyatighooraani dadarsha nripasattamah. 7. 1*

*Natvaa vasishtham paprachchha kimidam munipungava,
nimittaaneeha drishyante` vishamaani samantatah. 7. 2*

*Vasishthastamatha praaha bhayamaagaami soochyate`,
punarapyabhayam te`adya sheeghrame`va bhavishyati. 7. 3*

*Mrigaah pradakshinam yaanti pashya tvaam shubhasoochakaah,
itye`vam vadatastasya vavau ghorataroanilah. 7. 4*

*Mushnamshchakshoonshi sarve`sham paansuvrishtibhirardayan,
tato vrajandadarshaagre` te`joraashimupasthitam. 7. 5*

*Kotisooryaprateekaasham vidyutpunjasamaprbham,
te`joraashim dadarshaatha jaamadagnyam prataapavaan. 7. 6*

*Neelame`ghanibham praanshum jataamandalamanditam,
dhanuhparashupaanim cha saakshaatkaalamivaantakam. 7. 7*

*Kaartaveeryaantakam raamam driptakshatriyamardanam,
praaptam dasharathasyaagre` kaalamrityumivaaparam. 7. 8*

*Tam drishtvaa bhayasantrasto raajaa dasharastadaa,
arghyaadipoojaam vismritya traahi traahi chaabraveet. 7. 9*

Dandavatpranipaadyaaha putrapraanam prapachchha me`,

Iti bruvantam raajaanamanaadritya raghuttamam. 7. 10

Uvaacha nishthuram vaakyam krodhatprachalite`ndriyah,
tvam raama iti naamnaa me` charasi kshatriyaadhama. 7. 11

Dvandvayuddham prayachchhaashu yadi tvam kshatriyoasi vai,
puraanam jarjaram chaapam bhanktvaa tvam katthase`mridhaa. 7. 12

Asminstu vaishnave` chaapa aaropayasi che`dgunam,
tadaa yuddham tvayaa saardham karomi raghuvanshaja. 7. 13

No che`tsarvaanhanishyaami kshatriyaantakaro hyaham,
iti bruvati vai tasminshchachaala vasudhaa bhrisham. 7. 14

Andhakaaro babhoovaatha sarve`shaamapi chakshushaam,
raamo daasharathirveeryo veekshya tam bhargavam rushaa. 7. 15

Dhanuraachchhidya taddhastaadaaropya gunamanjasaa,
tooneeradvaanamaadaaya sandhaayaakrishya veeryavaan. 7. 16

Uvaacha bhaargavam raamam shrunu brahmanvacho mama,
lakshyam darshaya baanasya hyamogho mama saayakah. 7. 17

Lokaanpaadayugam vaapi vada sheeghram mamaagnayaa,
ayam lokah paro vaatha tvayaa gantum na shakyate`. 7. 18

E`vam tvam hi prakartavyam vada sheeghram mamaagnayaa,
e`vam vadati shreeraame` bhaargavo vikritaanana. 7. 19

Sansmaranpoorvavrittaantamidam vachanamabraveet
raama raama mahaabaaho jaane` tvaam parame`shvaram. 7. 20

Puraanapurusham vishnum jagatsargolayodbhavam,

baalye`aham tapasaa vishnumaaraadhayitumanjasaa. 7. 21

Chakrateertham shubham gatvaa tapasaa vishnumanvaham,

atoshayam mahaatmaanam naaraayanamananyadheeh. 7. 22

Tatah prasanno de`ve`shah shankhachakragadaadharah,

uvaacha maam raghushre`shtha prasannamukhapankajah. 7. 23

Shreebhagavaanuvaacha

Uttishtha tapaso brahmanfalitam te`tapo mahat,

machchhidanshe`na yukttastvam jahi haihayapungavam. 7. 24

A number of ominous signs appeared as the barat proceeded towards Ayodhya. Raja Dashrath began to feel nervous. He asked Vasishthaji, “what is happening, Maharaj? These inauspicious signs indicate some danger.”

Vasishthaji reassured Raja Dashrath. “Yes,” he said, “these signs do indicate a cause of bhaya, but after it is over, you will become abhay. This is evident by the fact that the deer are running to our right, which indicates that something auspicious will come.”

You see the vichar of shakun-apashakun (auspicious-inauspicious signs) is given here because this is also a part of our ancient culture.

‘The wind blew strongly, filling everybody’s eyes with dust. A few minutes later a luminous figure stood before them. His whole form radiated with brightness. He was Parashuram, the son of Jamadagni. His head was crowned with a jata of blue-black hair. In his hands were a dhanush and a *farasaa* – an axe. He looked like Time – the cause of death.

The people present got a darshan of Parashuram, who had killed the thousand armed warrior Kartaveerya Sahasrabahu. He had also killed the Kshatriyas who had become intoxicated by their own power – *driptakshatriyamardanam*. This had been going on for quite some time.

There were some personal issues between Vasishtha and Vishwamitra. Vasishtha was a Brahmin and Vishwamitra was born a Kshatriya. Sometimes, the Brahmins would be suppressed and sometimes the Kshatriyas; a great tussle went on between them. The ruling of the Shastras regarding this is that the upliftment of the Kshatriyas is not possible without the help of Brahmins, nor can the Brahmins flourish without the support of the Kshatriyas.

Naa brahma kshatriyamrighnoti naakshatram brahma vardhate`,

brahm kshatrancha samprikttamiha chaamutra vardhate`.

Neither the Kshatriya, nor the Brahmin can prosper unless there is a natural give and take, because what can power achieve without buddhi; and what can buddhi achieve unless it is backed by strength? Bala and buddhi must work in tandem for the manushya's jeevan to progress satisfactorily. Enmity between them is a source of great dukha.

It is because of this that Sahasrabahu had killed Parashuram's father, Jamadagni. Parashuram retaliated by killing all the Kshatriyas.

'Now, that same Parashuram came and stood before Dashrath. Dashrath kept saying, "*traahee, traahee*" – no puja, no welcome, no pranam; he was too petrified to think clearly – *arghyaadipoojaam vismaritya*. Dashrath forgot that he should welcome Parashuram by doing puja, bow down, etc. He just kept saying, "save us! Save us!" He fell at Parashuram's feet, begging for his sons' lives to be spared. "I am prepared for everyone else to be killed," he said.

Raajaanamanaadritya – Parashuramji took no notice of Dashrathji. He looked at Rama in a haze of anger, shouting, "Hey, you! Why have you taken my name? My name is Rama – why do you call yourself Rama also? You are a half-ling Kshatriya! Come and wrestle with me! You and I will fight in single combat. You are a Kshatriya and you have broken an old dhanush – do you consider yourself to be a great warrior? If there is any real strength in you, put the bow-string on this dhanush of Vishnu's, which I am holding, only then will I fight you. Otherwise, I will know that you are a mere straw like any other manushya."

Hearing this, Bhagwan Rama took the dhanush for Parashuram's hand in full view of all present.'

There is an old book called 'Hanuman Tratak', in which this episode is described beautifully, in great detail. Janakji was filled with despair when none of the Rajas were able to lift Shivaji's dhanush. The words burst out, 'there are no men of valor left in this world – *veera viheena mahee main jaanee*'. Lakshmanji challenged this statement. 'Deva! Shri Raghunath! *Kim bahutayaa? Daasoasmi te` lakshmanah. Me`rvaadeenapi bhoothharaanna ganaye` jeernah pinaakah kiyam?*' Shri Rama told Lakshmanji, "Lakshman! I will do what you say. I don't count even mountains like the Meru to be anything, let alone this old dhanush?"

Parashuramji has been ridiculed in this episode in the 'Hanumannataka'. Goswamiji has used this in the Ramcharitamanasa, by putting Lakshmanji in-between Parashuram and Ramachandra.

'The day turned dark. Lakshmanji was at the rear end of the barat, and nobody was paying any attention to Dashrathji. Ramachandra ran forward and took the dhanush from Parashuramji's hand – *raamo dasharathirveero veekshya tam bhaargavam rushaa*. He looked angrily at Parashuram, and – *dhanuraachchhidya taddhastaadaaropya gunamanjasaa* – grabbed the dhanush from Parashuramji's hand. He strung it and placed an arrow on it.

Shri Ramachandra said to Parashuramji, "Parashuramji! My baan is unfailing; tell Me who I should target. Who should I shoot with My invincible baan? If you say so, I will turn your loka and paraloka to ashes. Or else, I will am it at your *paadayugam* – your two feet – which will render you incapable of going anywhere in either this loka or in the paraloka. I am willing to let you choose."

Parashuram's faced paled when he heard Ramachandra's words – *vikritaa nah* – it became distorted. Then, memory came flooding back to him. "Rama!" he exclaimed. "I recognize You now! You are the Purana Purusha, the sakshat Parameshwara. I had done Vishnu's aradhana when I was a child, while I was staying at the Chakratirtha in the Naimisharanya."

There are twelve places of particular importance in Bharat, for doing Vishnu Bhagwan's aradhana. One of them is the forest called Naimish. The Puranas give considerable importance to the three principle Tirthas spoken of by Shri Ramanuja Acharya, of which Naimisharanya is one.

'Parashuramji said, "Bhagwan Vishnu was pleased with the aradhana I did in Naimisharanya. He appeared before me in His chaturbhuja form, holding His Shankha, Chakra, Gada and Padma. He told me that I have received the fruit of my tapasya, and gave me an ansha – a portion – of His pure consciousness. I received the *chid-ansha* of Bhagwan Narayana!"'

There are many kinds of Avatars. Parashuramji's is an ansha-Avatar. A kind of influence descended into him. He was already born; he was not an Avatar by birth. Bhagwan Vishnu entered into his shareer in a limited form, and remained until he met Ramachandra. When Parashuram met Rama, the ansha of the Paramatma went back into the Paramatma Shri Rama.

In this Avatar Bhagwan's pulsating shakti was activated by itself for a little while. There are Avatars, like the *aave'sha-avataara*, *kalaa-avataara*, *ansha-avataara*, *poorna-avataara*, and *paripoorna-avataara*. There is a book called the 'Laghu Bhagwatamrita' in which the details of these Avatars are given. It is written by Sanatan Goswamiji Maharaj. This book explains that the most superior Avatars are the Nrisimha, Rama and Krishna Avatars. Even in these three, Bhagwan's anand-ansha is not as prominent in the Nrisimha and Rama Avatars as in the Krishna Avatar. The book is not very large, but it is the result of extensive research of all the Puranas, about which Avatar took place where, in which Yuga, and what grade it was. This book was published with a Hindi translation by the Venkatesh Press, but it is no longer available.

Kaartaveeryam pitrihanam yadartham tapasah shramah,

Tatasvih saptakritvastvam hatvaa kshatriyamandalam. 7. 25

Kritsnaam bhoomim kashyapaaya dattvaa shaantimupaavaha,

traitaamukhe`daasharathirbhootvaa raamoahamavyayah. 7. 26

*Utpatsye` parayaa shaktyaa tadaa drakshyasi maam tatah,
matte`jah punaraadaasye` tvayi dattam mayaa puraa. 7. 27*

*Tadaa tapashchyarailloke` tishtha tvam brahmano dinam,
ityuktvaantardadhe` de`vastathaa sarvam kritam mayaa. 7. 28*

*Sa e`va vishnustvam raama jaatoasi brahmanarthitah,
mayi sthitam tu tvatte`jatvayaiva punaraahritam. 7. 29*

*Adya me` safalam janma prateetoasi mama prabho,
brahmaadibhiralabhyastvam prakrite` paarago matah. 7. 30*

‘Narayana told Parashuramji, “I place My chid-ansha in you. Go and kill Kartaveerya. He is the most valorous of the Haiheya clan. He killed your father. It is for him that you have done this severe tapasya. After killing Kartaveerya, kill all the Kshatriyas. No Kshatriya should be left alive on this prithivi. When this is done, do daan of the prithivi to Kashyap.

I will come as Dashrath’s son Rama, in the Treta Yuga. You will get My darshan and I will withdraw My chid-ansha from you – *matte`jah punaraadaasye` tvayi dattam mayaa puraa*. When this is done you should continue to do tapasya. Your lifespan will be as long as one day in Brahmaji’s life.”

After saying this, Narayana became invisible. “Thus, Rama, I have realized now, that You are Vishnu. You have come as Rama in response to Brahmaji’s prayer, and have taken back the power You had given me. The purpose of my birth is achieved. I have got Your darshan, which is difficult for even Brahmaji and other Devtas to get. You are above and beyond Prakriti!”

Parashuram started to do Shri Ramachandra’s stuti as the Brahman.’

The Valmiki Ramayana gives greater prominence to the charitra of the people, particularly, Shri Rama’s sadguna. Shri Rama’s charitra and sadguna dominate the entire epic. Different books are written with different viewpoints. The Adhyatma

Ramayana gives us a darshan of Shri Rama's Tattva as the Brahman. The fact that Shri Ramachandra is the sakshat Parabrahm Paramatma is emphasized repeatedly.

Tvayi janmaadishadbhaavaa na santyagnaanasambhavaah,

nirvikaaroasi poornastvam gamanaadivivarjitah. 7. 31

In the opinion of both Shri Ramanujacharya and Shri Madhavacharya, this is a description of our own Atma; not of the Paramatma. The second chapter of the Gita also describes the Atma, not the Paramatma. All the Mahapurushas are united in their opinion that *naayam bhootvaa bhavita vaa na bhooyah* – the Atma is not born; nor does it die.

Shad-vikar means the six changes in the shareer – birth, existence, growth, change, decay and death. None of them are in the Atma. They are accepted as facts because of agnan. There is no agnan in Rama, so how can any of them touch Him?

“You are nirvikar! You are poorna! In You, there is no coming and no going.

Yathaa jale`fe`najaalim dhoomo vanhau tathaa tvayi,

tvadaadhaaraa tvadvishayaa maayaa kaaryam srijatyaho. 7. 32

Yaavanmaayaavrita lokaastaavattvaam na vijaanate`,

avichaaraitasiddhaishaavidyaa vidyaavirodhinee. 7. 33

Avidyaakrita de`haadisanghaate`pratibimbataa,

chichchhaktirjeevaloke`asmin jeeva ityabhidheeyate`. 7. 34

Yaavadde`hamanah praanabuddhyaadishvabhimaanavaan,

taavatkartritvabhoktritvasukhadukhaadibhaagbhavet. 7. 35

Aatmanah sansriteernaasti buddhe`rgnaanam na jaatviti,

avive`kaaddvayam yunktvaasansaareeti pravartate`. 7. 36.

This is wonderful! This is amazing! It is unbelievable that just as foam is seen as something separate from the water it is made of, and smoke is seen as something separate from the fire it rises from, Maya is seen as being separate from You – *tvadaadhaaraa tvadvishayaa* – who does Maya delude? It deludes the Paramatma!”

There are many separate groups among the Vedantis – *aatmaashrayaa brahmavishayaa* – one opinion is that Maya stays in the Jeevatma, and covers up the Brahman. One opinion is that Maya stays in the Atma and covers up the Atma. The ‘Vivaran Prasthan’ and the ‘Bhamati Prasthan’ believe this to be the difference.

Tvadaadhaaraa tvadvishayaa maayaa kaaryam srijatyaho – as long as the manushya is trapped in Maya’s magic show, he does not recognize the Paramatma. He watches Maya’s play, but does not see the magician who controls Maya. He sees the good and bad things that are shown in the play of Maya’s magic.

Is this avidya?

Avichaaritasiddhaishaa avidya vidyaavirodhinee – avidya is established by a-vichar; by the lack of right thinking. That means, agnan remains until you investigate its reality. So does deluded thinking.

As soon as you begin to investigate the truth of the matter, agnan is destroyed. *Vidyaa-virodhinee* – the two words *vidyaa* – meaning right knowledge, and *virodhinee* – meaning that, which is hostile, are two separate words.

Asyaa avidyaayaa vidyaa virodhinee bhavati – vidya destroys avidya. The meaning is not that avidya is the enemy of vidya! The meaning is that, which is hostile to avidya, is vidya.

It is because of avidya that the antahkarana in the shareer, in which the chit-shakti of the Atma is reflected, is called a ‘jeeva’. As long as a person continues to feel the abhiman of being an individual, with the subtle pride of ‘I’ and ‘mine’, the mana-prana-buddhi have the abhiman of being a separate person, with feelings of being a punyatma-paapi, karta-bhokta, sukhi-dukhi etc.

In fact, none of these are real; there is no sansara for the Atma. The Atma is not subject to birth, death, decay, or rebirth. There is no sansara in the Atma and no Gnan in the buddhi. There is no jadata. It is avivek that makes people fail to discriminate between the Atma and the buddhi, and makes a manushya believe he is a sansari living in an interactive world.

Jadasya chitsamaayogaachchittvam bhooyaachchite`stathaa,

jadasangaajjadatvam hi jalaagnyorme`lanam yathaa. 7. 37

The chitta is jada. It mingles with the chetan and believes itself to be chetan. And, the chetan mingles with the jada and starts to believe itself to be jada! That is why this whole world is a play of *naa-samajhee* – not having the proper understanding about the Satya. ‘This’, ‘ours-theirs’, ‘sukha-dukha’, ‘karma-paapa-punya-fruit’ etc are all the extensions of nasamajhi.

However, nobody can become free of this nasamajhi until they get the association of bhaktas.

Yaavattvatpaadabhakhtaanaam sangasaukhyam na vindati,

taavatsansaaradukhaudhaanna nivarte`nnarah sadaa. 7. 38

Unless you get the sukha of associating with bhaktas of Bhagwan’s charanaravinda, of those who are devoted to His lotus-feet, no manushya can become free of this nasamajhi. A manushya feels sukhi and also dukhi many times every day.

Until when does this continue?

It continues until a manushya gets the Satsang of Bhagwan’s bhaktas.

Tatsangalaabdhayaa bhaktyaa yadaa tvaam samupaasate`,

tadaa maayaa shanairyaati taanavam pratipadyate`. 7. 39

Tatastvangnaanasampannah sadguruste`na labhyate`,

vaakyagnaanam gurorlabdhvaa tvatprasaadaadidvimuchyate`. 7. 40

Tasmaattvadbhakttiheenaanaam kalpakotishatairapi,

na mukttishankaa vighnaanashankaa naiva sukham tathaa. 7. 41

Atastvatpaadayugale` bhaktirme` janmajanmani,

syaattvadbhakttimataam sangoavidyaa yaabhyaam vinashyati. 7. 42

When a manushya gets Satsang with Bhagwan's bhaktas and starts to do Bhagwan's upasana with bhakti, Maya gradually withdraws from his jeevan. She becomes absolutely ineffective – *taanavam pratipadyate`*. After that the manushya gets an enlightened Guru. As long as he remains engrossed in the Maya-mamata and moha, mine-yours, etc, he does not get a Gnani Sadguru. Maya has to release a manushya from her clutches before his feelings of 'me-mine' are weakened, his partialities and prejudices for 'friend-foe' are weakened, and his preoccupations with worldly matters are reduced. After that he gets a Sadguru who is a realized Master – *vaakyagnaanam gurolabdhvaa tvatprasaadaadvimuchyate`* - when he gets a Sadguru the Guru's upadesha penetrates into his hriday, and he gets Gnan. Only after that, by Your kripa, does he become Mukta.

Nobody can get the vighnan of Mukti without this. And, if there is no Mukti, how can there be sukha?

Loke` tvadbhakttiniraataastvaddharmaamritavarshinah,

punanti lokamakhilam kim punah svakulodbhavaan. 7. 43

Therefore, I want to have bhakti for Your charan-kamal in my future births, and I also want the Satsang of Your bhaktas.”

Two things are needed for avidya to be destroyed. One is to keep the company of bhaktas – *loke` tvadbhakttinirataamstvaddharmaamritavarshinah* – when a person has prema for Bhagwan in his hriday, has bhakti for Bhagwan, and keep showering the amrita of Bhagavat-Dharma, what is there to be surprised at, if you are told that he makes all three worlds pavitra?

Namoastu jagataam naatha namaste` bhakttibhaavana,

namah kaarunikaananta raamachandra namostu te`. 7. 44

*De`va yadyatkritam punyam mayaa lokajigeeshayaa,
tatsarvam tava baanaaya bhooyaadraama namoastu te`. 7. 45*

*Tatah prasanno bhagavaan shreeraamah karunaamayah,
prasannoasmi tava brahmanyatte` manasi varhate`. 7. 46*

*Daasye` tadakhilam kaamam maa kurushvaanna sanshayam,
tatah preete`na manasaa bhaargavo raamamabraveet. 7. 47*

*Yadi me`anugraha raama tavaasti madhusoodana,
tvadbhakttasangastvatpaade` dridhaa bhakttiha sadaastu me`. 7. 48*

*Stotrame`tatpathe`dyastu bhakttiheenopi sarvadaa,
tvadbhakttistasya vignanam bhooyaadante` smritistava. 7. 49*

*Tathe`ti raaghava`nokttah parikramya pranamya tam,
poojitastadanugnaato mahe`ndraachalamanvagaat. 7. 50*

*Raajaa daasharatho hrishtho raamam mritamivaagatam
aalingyaalingya harshe`na ne`traabhyaam jalamutsrijat. 7. 51*

*Tatah preete`na manasaa svasthachittah puram yayau,
raamalakshmanashatrughnabharataa de`vasammilaah,
svaam svaam bhaaryaamupaadaaya re`mire` svasvamandire`. 7. 52*

*Maataapitribhyaam samhrishtho raamah seetaasamanvitah,
re`me`vaikunthabhavane`shriyaa saha yathaa harih. 7. 53*

*Yudhajinnaama kaike`yeebhraataa bharatamaatulah,
bharatam ne`tumaagachchhatsvaraajyam preetisanyutah. 7. 54*

Pre`shayaamaasa bharatam raajaa sne`hasamanvitah,

shatrugnam chaapi sampoojya yudhaajitamarindamah. 7. 55

Prabhu! I bow down at Your charan-kamal. You told me that Your baan is amogha – it is unfailing. You want me to tell You where to aim it – whether this loka or my paraloka should be destroyed, or whether the gati of my feet should be destroyed.

Maharaj! I pray to You that all my punya should be dedicated to You, and be destroyed by Your aiming Your baan at my punya.”

There is no paapa in Parashuram. When paapa and punya are both destroyed a manushya becomes Mukta.

‘Bhagwan Shri Rama was very pleased with Parashuram’s decision. He said, “Parashuramji, I am very pleased with you. Ask for a vara. I am ready to grant any wish of yours; don’t have any doubts.”

“Rama!” said Parashuramji, “if You wish to do anugraha on me, then – O Madhusudana! – grant me two boons. One, that I should always get the association of Your bhaktas. The other, I will always have unshakeable bhakti for Your charan-kamal. *Tvadbhaktasangastvatapaade` dridhaa bhaktih sadaastu me`*. Also, please grant this, that anybody who does the paatha of this stotra – even if they don’t have bhakti – Your bhakti-vignan will come into his hriday, and he will ultimately regain Your smriti.”

Ramachandra said, “Tathastu – so be it.” Parashuramji did His parikrama and bowed down to Him. He was honored by Shri Ramachandra, and then he went away to the Mahendra Parvat.

Raja Dashrath became immersed in param anand. Parashuramji had been a sworn enemy of the Kshatriyas. Now, he had given up his supernatural power and placed it in Ramachandra. He had done Ramachandra’s stuti with the feeling of doing Bhagwan’s stuti, bowed down to Him after doing His parikrama, and gone away. To Raja Dashrath it seemed as though Rama had returned from the jaws of death. He embraced Rama repeatedly – *aalingyaalingya harshe`na ne`traabhyaam jalamusrijata* – with tears running down his cheeks.

Dashrathji entered his city in a very happy frame of mind. His four sons, who were like Devtas, began to live with their patnis in their personal palaces. They did seva of their father and mothers. Rama and Sita lived like Narayana and Laxmi living in Vaikuntha.

At that time, Kaikeyi's brother, Yudhajit, came to Ayodhya. He wanted to take his nephew Bharat with him when he returned to his own city, for a visit. Raja Dashrath gave his consent willingly. He honored Yudhajit and sent Bharat and Shatrughna with him.'

In the Valmiki Ramayana it is written that Bharatji insisted on Shatrughna accompanying him. Now, what is the difference in the two versions? The difference is that Yudhajit had come with the intention of taking his nephew, who he was very fond of, back with him, but Bharatji wanted Shatrughna to go also.

What is the point in this?

The point is that Shatrughna is like an instrument in Bharatji's hands. He is the *daasaanudaasa* – a servant's servant. He did whatever Bharat wanted. Bharatji is Ramachandra's dasa and Shatrughna is Bharat's dasa. It is said that Shatrughna never said anything in Ramachandra's presence. Bharat did whatever Ramachandra wanted, and Shatrughna did whatever Bharat wanted. The Dharma of a dasanudasa is a double dasa – this is a very strange leela! The dasa of a dasa has no independent activity. Shatrughna was content with whatever Bharat did.

Bharat won the battle with the Gandharvas. Lakshman supported Ramji. Then, the matter of killing Lavanasura came up. Shatrughna said, 'I have never had an opportunity to go to war. If You permit, I will go and kill this Asura.'

Ramji said, 'very well. Come, I will anoint you the Raja of Mathura.' This was even before Lavanasura was killed! Ramji crowned Shatrughna as the Raja of Mathura. He knew that Shatrughna would kill Lavanasura. At that very moment, Shatrughna placed a permanent curb on his tongue. He thought, 'for the first time in my life I made a suggestion, and the result is that I will have to live away from Shri Ramachandra! I did a great aparadh by expressing my sankalpa to kill Lavanasura.'

Kausalyaa shushubhe` de`vee raame`na saha seetayaa,

de`vamaate`va paulomyaa shachyaa shakre`na shobhanaa. 7. 56

*Saake`te` lokanaathaprathitaganagano lokasankeetakeertih shreeraamah
seetayaaste`akhilajananikaraanandasandahamoortih,*

*nityashreernirvikaaro niravadhivibhavo nityamaayaaniraaso
maayaakaaryaanusaaree manuja iva sadaa bhaati de`voakhile`shah. 7. 57*

‘Kausalya’s beauty was enhanced, as she lived with her son Rama, and daughter-in-law Sita. She looked like Aditi, the mother of the Devtas, and like Indra’s wife, Paulomi Shachi.’

Ayodhya is Saket personified. If a person gets a glimpse of something divine, he will know it through his mana. What is the use of a divinity that is not experienced by the mana? Since it is the mana that experiences divyata, let our mana experience everything as being divya, starting from this very moment!

For this, there are two methods. This is a secret of sadhana. Let go of everything that does not seem to be the Ishwara to you. Give it no thought or consideration. Then, you alone will remain. Now, if you make an effort to feel that even you do not remain, how can anything be experienced if there is nobody to experience anything? Then, you will find the Ishwara quickly! Or else, you will understand that everything you experience is a swarup of the Parameshwara. This is the second method in sadhana.

And, all the things in-between these two are a muddled tangle of useless things. Use either the method of *ne`ti-ne`ti* – discarding everything that is not the Atma, until only you, the Atma, remain.

Or else, you – the Atma – and the Paramatma are one. See that the Paramatma is the only reality, and see divyata everywhere.

It is not possible for us to have such a lofty vision, or to stay on a lowly level. This is an extremely high sadhana. So, then – look! This is Saket! It is evident for you to

see. There are musicians who sing of Bhagwan Shri Rama-Sita's glory. Their job is to give anand to all.

Will the Surya refuse to give light to thieves and wrong-doers, saying it will give light to only those who chant the Vedas? Will Gangaji ever stipulate that only punyatmas can bathe in her waters; no paapi can. Will the dharati permit only punyatmas to tread on her, forbidding all paapis to step on the ground? No Tattva differentiates in giving its element freely to one and all. Neither does the Ishwara-Tattva differentiate. Bhagwan Shri Rama is the treasury of the anand of this creation. The very sight of Rama filled Janak with anand.

Inaheen vilokata ati anuraagaa, barabasa brahma sukhahin mana tyaagaa – Janakji's mana gave up the sukha of being established in the Brahman when he saw Rama and felt an upsurge of prema. The Sanakadi Rishis feel the supreme anand when they see Him. That means, the nivritti parayana Sanakadis and the pravritti parayana Raja Janak, and even the ladies of Janakpur were filled with prema at the sight of Ramachandra. Even the Rakshasi Surpanakha became enthralled, filled with prema for Shri Rama, and so did Marich and Subahu. Poisonous creatures like snakes and scorpions let go of their venom when they saw Him.

Shri Ramachandra gives anand. All the creatures of the land, water, and air are filled with anand when they see Him. Shri Rama does not make any selection about who to give anand to and who not, or who to give prema to. He showers anand and prema the way the Surya lights up the whole world.

'Nityashreenirvikaaro niravadhivibhaavo' – the word *nityashree* is used freely in the Vaishnava Sampradayas. 'Nityashree' means that Bhagwan's Shree is eternal – His splendor and glory never wane. *Nitya shreeryasya asau nityashree.*

Who is Bhagwan?

Bhagwan is nityashree, He is nirvikar, and His actions are in no way connected to kama, krodha, or lobha. His splendor remains unchanged. Maya cannot influence Him, and He is perceived as portrayed by Maya. He is the infinite, eternal Ishwara who seems to be a manushya, but is Bhagwan Shri Narayana.

‘This Bhagwan started to live in anand, with Sitaji, in Ayodhya.’

Glossary

A - a prefix denoting not, like agnan menas not having Gnan

Aajaana – unborn

Aayu – life span

Abhas – *aabhasa* – false appearance, illusion

Abhava - *abhaava* - absence, lacking

Abhiman – *abhimaana* - pride, vanity, arrogance

Abhinivesh – *abhinive`sha* – fear of death

Abhishek - *abhishe`ka* – the crowning ceremony

Achit - lacking consciousness

Adesh – *aade`sha* – a command

Adhibhoota – pertaining to everything made of the five elements

Adhidaiva – pertaining to the divine

Adhikara - *adhikaara* - to have the right, to be qualified

Adhikaran – substratum

Adhikari - *adhikaari* - eligible, qualified

Adhyatma – *adhyaatma* – pertaining to the spiritual

Adhyatma-vidya – *adhyatma-vidyaa* – the science of metaphysics, spiritual matters

Adhyatmik – *adhyaatmika* – spiritual, pertaining to the metaphysical

Adi – *aadi* - the beginning, origin

Advay – non-dual

Agam - difficult

Agnan – *agnaana* – lack of Gnan

Agnat – *agnaata* – unknown

Agni - fire

Agni-kund – the receptacle of the sacred fire

Agochar – beyond the scope of sensory perceptions

Ahankara – *ahankaara* – the subtle pride of individuality

Ahlad – *aahlaada* – delight

Aishwarya – grandeur like the Ishwara's

Ajanma – *ajanmaa* – unborn, eternal

Ajar - not subject to decay and old age

Akara – *aakaara* – form, shape

Akash – *aakaasha* – the sky, space

Akshara – the permanent, a letter of the alphabet

Akshat – uncooked rice grains

Amara - undying

Amavasya – *amaavasyaa* – the night of no-moon

Amrita – the elixir that bestows immortality

Amritva - the quality of being amrita

Anadi - *anaadi* - without a beginning

Anand – happiness, bliss, enjoyment

Anandata – *aanandataa* – happiness

Anant – endless, infinite, the name of the serpent on whom Vishnu Bhagwan reclines

Anant – infinite, endless

Anatma - *anaatmaa* - that which is not the Atma

Anav –*aanava* – atomic

Anav-mala – *aanava-mala* – subtle impurity

Anitya – transient

Annamaya - the sheath of food

Ansha – a part

Anta – end

Antahkarana – the fourfold mind composed of the mana, buddhi, chitta and ahankara

Antaratma - *antaraatmaa* – the Atma within

Antarmukha – the mind turned within

Antaryami – *antaryaamee* – the one who abides in all hearts

Antyeshti – *antye`shti* – last rites

Anubhav – experience

Anugrah – compassion, a favor

Anuraga – *anuraaga* – affection, love, attachment

Aparadh – an offence,

Aparoksha – experienced directly, known through the senses

Apashabda – bad language

Apoorva – latent fruit

Aprapta – *aprapta* – not obtained

Aradhana - *aaraadhanaa* - worship

Archanam - worshipping

Arundhati – Vasishthaji's wife

Asakti - *aasakti* - attachment, weakness for someone or something

Asana - *aasana* - a Yogic posture, a mat to sit on

Asanga – unattached

Asantosh - dissatisfaction

Ashanti - *ashaanti* - absence of peace

Ashirvad – *aashirvaada* – blessing

Ashram – *aashrama* – the four stages of life – Brahmacharya, Grihastha, Vanaprastha and Sanyas

Ashraya – *aashraya* - shelter, refuge, protector

Ashubha – inauspicious

Ashuddha – impure

Asmita – *asmitaa* – ego, sense of being the karta

Astha – *aasthaa* – belief, faith

Asti-bhati-priya – *asti-bhaati-priya* – the Sat-Chit-Anand; existence, consciousness and bliss

Astik – *aastika* – one who believes in the Ishwara

Asura - a race of demons

Atmanivedanam - *aatmanive`danam* - offering up yourself completely to Bhagwan

Avachhed – *avachhe`da* – boundary, distinction

Avadhaan – devotion

Avaran – *aavarana* – a curtain of avidya that hies the Satya

Avastha – *avastha* – state, condition

Avichhinna – not fragmented

Avidya – *avidyaa* – nescience, believing the transient world to be the eternal Satya

Avidya – *avidyaa* – nescience, believing yourself to be the shareer and the world to be real

Avirbhava – *aavirbhaava* – manifesting

Avyavrita – *avyaakrita* - inexplainable

Avyaya – inexhaustible

Baan – an arrow

Bahirmukha – the mind turned to the outer world

Bandhan – bondage, fetters

Bandhan – fetters, to be bound

Barat – *baaraata* – the wedding procession of the bridegroom

Beta – my child

Bhagavad-akara - *bhagavad-aakaara* - the form of Bhagwan

Bhagavad-bhava – *bhagavad-bhaava* – the feeling that this is Bhagwan

Bhajan – loving meditation of Bhagwan

Bhakta-vatsal - having motherly love for His bhaktas

Bhakti – loving devotion

Bhava – *bhaava* – feeling, existing

Bhavana – *bhaavanaa* – feeling

Bhava-sagar - *bhava-saagara* – the sea of this life

Bhiksha - *bhikshaa* - begged food

Bhoga - pleasant and unpleasant experiences, indulging in sense objects

Bhokta – *bhoktaa* - the one who has the pleasant or unpleasant experience

Bhram – *bhrama* – false understanding, deluded thinking

Bhram - false understanding, delusion

Bhranti - *bhraanti* – false understanding

Bhudevi – *bhoode`vee* – the goddess earth, Prithivi

Bimba – object

Brahma – *brahmaa* – the Creator of this world

Brahmakara vritti - *brahmaakaara vritti* - thoughts focused on the form of the Brahman

Brahmanda – the Cosmos

Bua - father's sister

Buddha – enlightened; Mukta – liberated from rebirth

Buddhi – the intellect, the thinking mind

Chakra – Bhagwan's discus

Chandan – sandalwood, sandalwood paste

Chandrama – *chandramaa* – the moon

Chanvar – ceremonial fly-whisk

Charan – feet

Charan-kamal – lotus-like feet

Charanodak – the water with which a revered person's feet have been washed

Charitra – lifestyle and behavior

Charitravan - *charitravaana* - having a noble character

Chetana – *che`tana* – sentient, having consciousness

Chhatra – ceremonial umbrella

Chidabhasa – *chidaabhaasa* – an illusion of pure consciousness

Chidakash – *chidaakaasha* – the reflection of consciousness in the individual

Chinatamani - *chintaamani* - wish-fulfilling stone

Chinmaya - filled with consciousness

Chintan - giving serious thought

Chita – *chitaa* – funeral pyre

Chitta – consciousness, state of mind

Chitta - state of mind

Daan – charity

Daanveer – a great giver of charity

Daitya - a type of demon, sons of Diti

Daivi Sampatti – the wealth of divine qualities

Damaroo – a small double sided drum

Dambha – pretense, ostentation

Danda-kasrat - pushups

Darshan – the sight of a revered person, a school of philosophy

Darshan – to see, a philosophy

Darshan Shastra – philosophical system

Dasa – *daasa* – servant

Dasi – *daasee* – a lady servant

Dasyam - *daasyama* - serving

Dayaveer – *dayaaveera* – a very compassionate person

Deha – *de`ha* – the body

Dehadhyasa – *de`haadhyasa* – identifying with the body

Desha – *de`sha* - place, country

Devi – *de`vee* – a goddess, Parwati

Devta - *de`vtaa* - divine power

Dhaam - a holy place

Dhanush – a bow for archery

Dhanya – blessed

Dharana - *dhaaranaa* - holding the subject of meditation steadily in the mind

Dharati – the earth, the ground

Dharma – the right behavior for the individual

Dharmatma – *dharmaatmaa* – one who adheres to Dharma

Dhatu – a primary substance

Dheya - *dhe`ya* - the object of meditation

Dhyana - *dhyaana* - meditation

Diksha – *deekshaa* – formal initiation into a mantra

Divya - pertaining to the divine

Dosha – an offence, a fault

Dosha – defect, fault

Drashta – *drashta* – the Atma that sees everything objectively

Dravya – substance, liquid

Drishta – seen, viewed

Drishti – vision, viewpoint

Dukha – sorrow, suffering.

Dukhakar – *dukhaakaara* – the form of dukha

Duracharini - *duraacharinee* - an immoral woman

Duratma – *duraatmaa* – a wicked person

Durbhava - *durbhaava* - ill-will, hatred

Durguna - bad qualities, faults

Durvachan - abuses

Dushit – filled with faults

Dushkarma - bad deeds

Eka – *e`ka* – one

Ekagra - *e`kaagra* - fully focused

Ekagrata – *e`kaagrataa* – single pointed focus

Ekarasa- *e`karasa* – always the same

Gada - *gadaa* - mace

Gali-galauch – *gaali-galaucha* – using abusive language

Ganapatya - *gaanapatya* – worshippers of Ganesh

Gandha - smell, fragrance

Gandharva –celestial musicians

Garuda – the giant eagle on whom Bhagwan Vishnu travels

Garudaji – the giant eagle on which Bhagwan Vishnu travels

Gati – movement, Swarga for a jeevatma after death

Ghatakara vritti - *ghataakaara vritti* - thoughts of the form of a pot

Gnanendriya – *gnaane`ndriya* – the five sense organs

Gnata – *gnaataa* – the one who knows

Gneya – *gne`ya* – that which is to be known

Gobar – cow dung

Go-daan – gifting a cow

Graha – planet

Granth – book

Grihastha Ashram - *grihastha aashrama* - the stage of a married householder

Guna – the three tendencies of Sattva (giving right thinking), Raja (strong urges and restlessness) and Tama (giving sloth and delusion). Guna also means attributes

Gunateeta – *gunaateeta* – beyond the control of the three gunas

Gurutva - the quality of being a Guru, heaviness

Hansa – a swan, a symbol of vivek

Havishya – offering made in a Yagna

Heere – *heere`* - diamonds

Hita – benefit

Homa - offering oblations in the sacred fire

Hriday – the emotional heart

Hriday – the seat of emotion

Ichha - *ichhaa* - wish

Ishta – chosen form of worship

Ishwara – the Brahman with attributes

Itihasa - *itihaasa* - history

Jagadamba - *jagadambaa* - the Mother of Creation

Jagat – the world

Jagatjanani - the Primordial Mother

Jagrit – *jaagrita* – the waking state

Jagrit – the waking state

Jai ho – Victory to you

Jala - water

Jalashay – *jalaashaya* – a body of water

Janakpur – the city of Raja Janak

Janamashtami - *janamaashtami* - the birthday of Krishna

Janardana – *janaardana* - Bhagwan Vishnu

Janeu - the sacred thread

Janmantar – *janmaantara* – rebirth

Japa – ritual chanting

Jeeva – a sentient being, the Atma attached to a body

Jeevan – life, manner of living

Jeevan-bodha – the proper understanding of life

Jeevanmukti - being completely free of identification with the body

Jeevan-satta - *jeevana-sattaa* – the existence of life

Ji - a respectful address

Jignasa - *jignaasaa* - a wish to know about spiritual matters

Jignasu - *jignaasu* – one who desires spiritual knowledge

Jyotish – astrologer

Kaajal – lamp black applied to the eyes

Kaala – time

Kalaa – art, skill

Kali Yuga – the age of Kali

Kalpana – *kalpanaa* – something imagined

Kalpa-vriksha - wish-fulfilling tree

Kalpit – imagined

Kalyan – *kalyaana* – spiritual good fortune

Kalyani – *kalyaanee* - an auspicious lady

Kamadeva - *kaamade`va* – the Devta of lust

Kama-dhenu - *kaama-dhe`nu* - wish-fulfilling cow

Kamalnayan - one whose eyes are like a lotus flower

Kamana - *kaamanaa* - desire

Kamandalu – a vessel carried by Sadhus

Kamaroopi – *kaamaroopee* – the form of Kama

Karana shareer – *karana shareera* - the causal body

Karma – action, deed, a ritual

Karma-Kaanda - Vedic rituals

Karmendriya – *karme`ndriya* – the five organs of action

Karta – the doer of an action

Kartavya - duty, that which should be done

Karuna - *karunaa* - compassion

Karya – *kaarya* – work, action, often the result of avidya

Katha – *kathaa* – story, narration

Kirtan – singing Bhagwan’s name and glories, usually in a group

Kirti – fame, glory

Kootastha – immovable

Kopa-bhavan – the room of anger

Kosha - one of the five imaginary sheaths that cover the Atma

Kripa – *kripaa* – compassion; Grace; favor

Kripalu – *kripaalu* – compassionate

Krishi – related to the earth, farming

Kritakritya – one who has achieved everything

Kriya – *kriyaa* – action

Kshara – transient

Kusadhan - *kusaadhana* - wrong kind of sadhan

Kusanga – bad company

Kushal – deft

Lakshan – characteristic, distinguishing feature

Laya – melting, merging into something else

Leela – *leelaa* – Bhagwan’s play, frolic

Lobha - greed

Loka – this world

Lokeshana - the wish to rule

Mada – intoxication

Madhurya - *maadhurya* - sweetness, appeal

Mahamaya – *mahaamaayaa* – Bhagwan’s power of illusion

Mahan - *mahaana* - great

Mahapurushas – *mahaapurushas* – enlightened people, great people

Mahashmashan – *mahaasmashaana* – the great crematorium

Mahat Tattva – the great element that is divided into the five elements

Mahatmya – *mahaatmya* – the importance of something

Mahatmyagnan – *mahaatmyagnaana* – Gnan about the greatness

Mahavakya – *mahaavaakya* – the ultimate statement that ‘You’, the Atma, are the Brahman

Mahima – *mahimaa* – greatness, glory

Majhab – a religion started by a Master

Mala – dirt, impurity

Mala – *maalaa* – garland, prayer beads

Malinta – *malinataa* – impurity

Mamata – *mamataa* – the feeling ‘this is mine’.

Mana – the emotional mind

Manan – meditation

Manas-puja – *maanasa-poojaa* – mental worship

Mangal – spiritual good fortune

Manovritti - mental inclination

Mantra – a group of words with mystic powers

Mantri – Minister

Manushya – a human being

Marg - *maarga* - path, road

Maryada - *maryaadaa* - the boundary of what is right

Mata – *maataa* – mother

Mata – *mata* – a principle or doctrine

Mata – system of opinion

Matsarya - *maatsarya* – envy

Medha – *me`dhaa* – wisdom, right intelligence

Meghakasha – *me`ghaakaasha* – the space of the clouds

Mimansa – *mimaansaa* – investigation, examining something

Mimansaka - of the Mimansa Darshan

Mithai – a sweetmeat

Mithila – *mithilaa* – Raja Janak's Capital City

Mithya – *mithyaa* – a relative truth, a transient object

Mitra – friend

Moodha – stupid, one who has lost the right path

Moola-Tattva – a fundamental Tattva

Mrityu - death

Mukti – freedom from rebirth

Mukut – crown

Murti – statue, idol

Naam – name

Naiyayik - of the Nyaya Darshan

Nakshatra – stars

Namah - to bow down

Namaskara – *namaskaara* – folding hands respectfully, bowing the head

Narmadeshwara – *narmade`shwara* – A Shivaling from the bed of the Narmada river

Na-samajhi - *naa samajhee* - lack of wisdom

Nastik - *naastika* - a non-believer

Nastik – *naastika* – one who does not believe in the Ishwara

Navadha bhakti - *navadhaa bhakti* - nine kinds of bhakti

Neeti Shastra – the rules of right conduct

Neti-neti – *ne`ti-ne`ti* - negating everything that is not the Atma

Nididhyasan - *nididhyaasana* - bringing the mind back repeatedly to the subject of meditation

Nidra – *nidraa* – sleep

Ninda - *nindaa* - to criticize, slander

Ninda-stuti – *ninda-stuti* - criticism-praise

Nir – a prefix meaning without

Nirbharta – *nirbharataa* – dependence

Nirguna – the Brahman with no form or attributes

Nirmal – pure, stainless

Nirmalya - *nirmaalya* – the remains of a puja

Nirman-vibhag - *nirmaana-vibhaaga* – the department of development

Nirvikar – *nirvikaara* – without decay

Nisadhan - *nissaadhana* - having no sadhan

Nishad – *nishaada* – a hunter

Nishiddha - prohibited

Nishkama - *nishkaama* - without selfish desire

Nishkamata - *nishkaamataa* - being free of selfish desires

Nishpaapa – without sin

Nishtha - *nishthaa* - faith

Nitya – daily, everlasting

Nitya - eternal, done daily

Nivedan – *nive`dana* – placing some point humbly

Nivritti-parayan – *nivritti-paaraayana* – inclined to retire from activities

Niyam - self-imposed rule

Nyaya - *nyaaya* - justice, what is fair and logical

Paapa-santaap – sin-suffering

Paatha – reciting passages from holy books

Pada – *paada* – feet

Pada – *pada* – status, post

Padartha – *padaartha* – substance

Padaseva - *paadase`vaa* - serving Bhagwan's feet

Padma - lotus flower

Pancha bhoota – the five elements – prithivi, jala, agni, vayu and akash

Pancha klesha – *pancha kle`sha* – the five afflictions: avidya, asmita, raaga, dvesha and abinivesh.

Pantha – a religious Sect that worships Bhagwan in a particular form

Paraloka – realms after death, Swarga etc

Param – supreme, highest

Paramanu – *paramaanu* – a particle

Paramartha – *paramaārtha* – meaning, the greatest achievement, the Supreme

Paramatma – *paramaatmaa* - the Supreme Being

Parameshwara – *parameeshvara* - the Ishwara of all

Parampada – *the highest state*

Parampara – *parampara* – tradition handed down from one generation to the next

Param-premaspad – *param-pre`maaspada* – supremely lovable

Paratpara – *praatpara* – beyond the range of Prakriti

Pare – *pare`* - beyond, higher

Parichhina - separate, fragmented

Parichit – a known person

Parikrama - *parikramaa* - to circumambulate as worship

Parinam – *parinaama* – the conclusion, the end

Paroksha - unseen, like Swarga

Parvat – mountain

Pashchim – the west

Pashu – an animal

Pashubuddhi - the mentality of an animal

Pashutva - lowly tendencies

Pata – a piece of cloth

Patakara vritti - *pataakaara vritti* - thoughts of the form of a cloth

Pati – husband, Master

Patita – downfallen

Pativrta – *pativrata* – a totally dedicated wife

Patni – wife

Paurush - human endeavor

Pavan – *paavana* – purifying

Pavitra – pure according to the Shastras

Pavitrata – *pavitrataa* – purity according to the Shastras

Payas – *paayasa* – a sweet made of milk and rice

Peda – *pe`daa* – a sweet made of milk

Pikdaan - spittoon

Pitambar - *pitaambara* - yellow stole

Pitri – the ancestors, forbears

Poorna - complete, whole

Poornananda – complete bliss

Poorva – the east, earlier

Prabhu - Bhagwan

Pradhan – *pradhaana* – the principal, the dominant

Pragna – *praagnya* – wise, the intellect

Praja – *prajaa* – the people

Prakar - *prakaara* - type

Prakash - *prakaasha* – light, effulgence

Prakhar – vast, sharp

Prakrit – *praakrita* – natural, pertaining to Prakriti

Prakriti – Nature

Prakritik – *praakritaka* – created by Prakriti

Pralay – Dissolution

Prama – *prama* - right intellect

Prama – *pramaa* – correct understanding

Praman – *pramaana* – proof, the argument that establishes

Praman-vibhag – *pramaana-vibhaaga* – the department of establishing the truth

Pranam – *pranaama* – to bow down

Pranamaya - *praanamaya* - the sheath of the prana

Pranav - the letter 'Om'

Pranayam - *praanaayaama* - Yogic breath control exercises

Prani – *praanee* – a living being

Prapanch - the interactive world

Prapanna – one who has taken refuge in Bhagwan

Prapatti - to take the protection of someone

Prapta – *praapta* – obtained

Prapti - *praapti* - to obtain

Prarthana – *praarthanaa* – prayer

Prarthee – *praarthee* – one who is saying the prayer

Prasad – *prasaada* – food offered to Bhagwan and distributed as His blessing

Pratibimba – reflected object

Pratyaksha - evident

Pravritti – activity

Pravritti-parayan – *pravritti-paraayana* – inclined to activity

Prayashchit – *praayashchitta* - atonement, penance

Preeti – love

Premi – *pre`mee* – one who loved

Pripoorna – absolutely full

Prithivi - the earth

Priya – loved one

Pujari – *pujaari* - a priest, one who does puja

Punarjanma – rebirth

Punyatma - *punyaatmaa* - a good and benevolent person

Purana - *puraana* - ancient legends

Purnima – *poornimaa* - the night of full-moon

Purohit – family priest

Purush – a man

Purushartha – *purushartha* – fundamental human desires – Dharma (right behavior, Artha (worldly success), Kama (worldly desires) and Moksha (release from rebirth).

Purushottam – the most superior person

Putra – son

Putri – daughter

Raghunanda – Rama, son of the lineage of Raghu

Rahasya – the hidden truth

Raja - dust

Rajadhiraj – *raajaadhiraaja* – the Emperor

Rajoguna – the tendency that is a mixture of good and lowly tendencies, strong desires and restlessness

Rajya – *raajya* - the Kingdom

Raksha - *rakshaa* - protection

Rakshasa – *raakshasa* – a kind of Demon

Ramani – a beautiful woman

Ramnavami - *raamanavami* - the birthday of Rama

Rasa - sweetness, sweet emotion

Rasik – sentimental bhaktas

Ratha – chariot

Rati – love, infatuation

Ratna – precious gem

Richa – *richaa* – sacred verse

Rishi-Muni - Sages, Mahatmas, Seers

Roop – appearance, beauty, form

Saameepya Mukti – Mukti when the Atma is not reborn but remains close to Bhagwan

Saar-Tattva – the quintessence

Sacchidanandaghana - *sacchidaanandaghana* - Ghana +filled with the Sat = pure existence, Chit = pure consciousness, Anand = pure bliss; the Brahman

Sadbhava – goodwill, benevolence

Sadguna – good qualities, virtues

Sadhak – *saadhaka* – a person who strives for spiritual progress

Sadhan –*saadhana* – method for spiritual progress

Sadhana – *saadhanaa* – effort for spiritual progress

Sadhan-bhajan – *saadhan-bhajan* – the effort for spiritual progress and loving meditation

Sadhya – *saadhya* – that which is to be obtained

Saguna – the Ishwara with form and attributes

Sakara – *saakaara* – with form

Saket – *saake`ta* – Shri Rama’s divine realm

Sakha – *sakhaa* - male friend

Sakhi – lady friend

Sakhya - friendship

Sakshat –*saakshaata* – incarnate

Sakshatkara – *saakshaatkaara* – direct personal experience

Sakshi - *saakshi* - witness, uninvolved observer

Samadhan- *samaadhaana* – when all doubts are resolved

Samadhi - a state of deep meditation

Samagam – *samaagama* – meeting

Samarpan - offering up unconditionally

Samartha – capable

Samashti – the whole, the collective

Sampradaya – *sampradaaya* – a religious Sect started by a Master

Samsiddhi – complete success

Samyam – self-restraint

Samyoga – union, togetherness

Sanat Kumar - the four sons of Brahmaji who are always little boys

Sanatana – *sanaatana* – eternal, without a beginning or end

Sanchit – accumulated

Sankalpa – a firm resolve

Sankarshan – drawing together, Krishna’s elder brother, Balaram

Sanmatra - *sanmaatraya* - pure existence

Sansara – *sansaara* – the interactive world

Sansari – *sansaari* - a person involved in worldly values

Sanskara - *sanskaara* - subtle subconscious impressions

Sanskriti – culture and tradition

Sant – a person totally dedicated to Bhagwan

Santapta – suffering

Sanyoga – being together, circumstances

Saraswati – the goddess of learning, Brahmaji’s daughter and consort

Sarga – creation, a new chapter

Sarva – everything, all

Sarvagna – all-knowing, omniscient

Sarvasva – all-in-all

Sarvatma – *sarvaatmaa* – the Atma of all

Satkara – *satkaara* – respectful welcome

Satkarma – good deeds

Satpurusha - worthy man

Satsang – to listen to spiritual talks with the desire to understand the purport

Satta – *sattaa* – existence, authority

Sattvaguna – the tendency that gives clarity of thought and lofty inclinations

Sattvik - of the Sattvaguna

Satya – the truth

Satyatva-buddhi – the belief that something is the Satya

Saura-shakti – the shakti of the Surya

Saurya – worshippers of the Surya Bhagwan

Sauta – husband's other wife

Seth – a wealthy businessman

Sfurti – energy

Shaap – curse

Shabda – sound, word

Shaiva – worshippers of Shiva

Shakta – *shaakta* – worshippers of Shakti, the female form of the Ishwara

Shakti – power, strength

Shaligra – *shaaligraama* – a round stone worshipped as Vishnu Bhagwan

Shama-dama – restraint of the mind- of the indriyas

Shankha – conch shell

Shapath – to swear by somebody, to take an oath

Sharan – refuge, protection

Sharanagata – *sharanaagata* – one who takes refuge

Shareer – the gross body

Shart – stipulation

Shasta – *shaastaa* – the ruler

Shastra – *shaashtra* – the books on the rules of right living

Shata-sampatti – six kinds of achievements – shama, dama, uparati, titiksha, shraddha and samadhan.

Shatru – enemy

Sheel – virtuous nature

Shiksha – *shikshaa* – teaching, education

Shila – *shilaa* – stone

Shishya - student, disciple

Shoonya – nothing, a vacuum

Shraddha - *shraddhaa* - faith

Shraddhalu – *shraddhaalu* – one who has faith

Shravan – to listen to a talk with a desire to understand the full purport

Shri – auspicious

Shridevi – *shreedee`vee* – Laxmiji

Shrota – *shrotaa* – the one who listens

Shubha – auspicious

Shuddha – pure

Shuddha chetan - *shuddha che`tana* - pure consciousness

Shuddha-vastu – the pristine object, Bhagwan

Siddhi – supernatural power, success in some endeavor

Singhasan – *singhaasana* – throne

Smaran – to remember, to think of

Smarta – pertaining to the Smritis

Smriti – memory, canons from the Vedas

Sookshma – subtle

Sootra – aphorism, short rule

Sparsha - touch

Srishti – creation

Sthitapragna – an enlightened person

Sthiti – state, condition

Sthoola– gross

Stotra – hymn of praise

Stree – a woman, wife

Stuti – eulogy

Sugam - easy

Sukha – complete contentment, feeling of complete satisfaction

Sukhakara – *sukhaakaara* – the form of sukha

Sukhi – fully contented

Sundar - beautiful

Sundari - a beautiful woman

Sushupti – deep sleep

Sushupti – the deep sleep state

Svabhava – nature

Svabhava – *svabhaava* – intrinsic nature

Svaha – *svaahaa* – a word uttered when offering oblations into the sacred fire

Svapna – the dream state

Svarna – gold

Svarnamayi – golden

Svatantra – independent, not influenced by any other

Swagat – *svaagata* – welcome

Swami – *svaami* – Master

Swarup – essence, true form

Taapa – suffering

Tadakara – *tadaakaara* – identifying with

Taijas – the subtle world

Tamoguna – the lowly tendency that gives sloth and deluded thinking

Tantrik - *taantrika* – one who practices Tantra

Tapa – severe asceticism

Tapasya - *tapasya* - severe austerism

Tathastu – *tataasthu* – so be it

Tattva – essence, element

Tattvamasi – *Tattvamasi* – a Mahavakya that states that Tat = the Brahman, tvam = you, the Atma, asi = are. You are the Atma and the Atma is the Brahman

Teeka – *teekaa* – vermilion applied to the forehead

Teera – an arrow

Thakurji – *thaakurjee* – Bhagwan

The three loka – Swarga, Prithivi and Patal

Titiksha – *titikshaa* – serene endurance

Traahi – cry for help

Tripta – satisfied

Tripti – satisfaction

Turiya – the fourth state of being one with the Supreme

Tyagi – *tyaagee* - a Sadhu, one who renounces

Uchchhrinkhal – unrestrained

Uddhar – *uddhaara* – upliftment, salvation

Upadesh - *upade`sha* - teaching

Upadhi – *upaadhi* – something that is superimposed

Uparati – lack of interest in worldly desires

Upasaka – *upaasaka* – one who does upasana

Vada-vivada - *vaada-vivaada* - controversy

Vadh – killing

Vaidya – a doctor of Ayur Veda

Vaikunth - the realm of Bhagwan Vishnu

Vairagya – *vairaagya* – detachment, disinterest for worldly matters

Vaishnava – worshippers of Vishnu Bhagwan

Vakya – sentence, statement

Valkal – bark garments worn by ascetics

Van – forest

Vanavasa – *vanavaasa* – to live in the forest

Vandanam - saluting, bowing down

Vani – Saraswati, the goddess of speech

Vani – *vaanee* – speech

Vansha – lineage

Vanshidhvani - the sound of the flute

Vara – a boon

Varna – the four levels of society – Brahmin, Kshatriya, Vaishya and Shudra

Vasana – *vaasanaa* – avid desire, lust

Vatsalata – *vaatsalataa* – motherly love

Vatsalya – motherly love

Vayu - air, wind

Veer-rasa – the feeling of valor

Vibhu – the all pervasive Supreme Being

Vichar – *vichaara* – deep thought

Vidhata – *vidhaataa* – Brahmaji who ordains the future

Vidhi - the proper method

Vidvan - *vidvaana* - scholar, learned person

Vidya – *vidyaa* – knowledge, skill

Vidya – *vidyaa* – learning, right knowledge

Vignan – *vignaana* – acquired Gnan

Vigraha – Bhagwan’s form

Vihit – proper, ordained

Vikar – *vikaara* – decay, change

Vikas - *vikaasa* – expansion, growth

Vikshep – *vikshep`pa* – confusion

Vilakshan - wonderful, extraordinary

Vimal - pure, faultless

Viman – *vimaana* – an air plane

Viraha – the pain of separation

Virat – *viraata* – Bhagwan’s Universal form

Virodh – opposition

Vishuddha – *absolutely pure*

Vishvas – *vishvaasa* – staunch faith

Vishvas – *vishvaasa* – trust, confidence

Vishwa – the gross world

Vivaksha - intention

Vivarta – variable

Vivek – *vive`ka* – discrimination, to separate the transient from the eternal

Viyoga – separation

Vrata – self-imposed discipline

Vritti – mental inclination, propensity

Vyakaran – *vyaakarana* – Sanskrit grammar

Vyashti – the individual

Vyavhar – *vyavahaara* – behavior, social interaction

Yagna – a worship of sacrifice, offering oblations while chanting mantras

Yagna-Yaag – Vedic rituals where oblations are poured into the sacred fire and mantras are chanted, for the fulfillment of some desire

Yagnopaveet – the ritual of getting the sacred thread

Yaksha – a guard of Kuber's wealth

Yakshini – a female Yaksha

Yama Raj – the Devta of death

Yama-niyam – self imposed disciplines

Yoga - attaching yourself to Bhagwan

Yojan – a measure of distance